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CHRIST BEFORE PILATE

THE LIFE
OF
JESUS THE CHRIST

BY
HENRY WARD BEECHER

"But when the fulness of the time was come, God sent forth his Son,
made of a woman, made under the law, to redeem them that were under
the law."—GAL. iv., 4, 5.

VOL. II.
LATER SCENES

COMPLETED EDITION

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PREFACE TO VOLUME II.

TWENTY years ago Henry Ward Beecher began writing "The Life of Jesus, the Christ." The work was commenced when the author's time was more than fully occupied with the regular pastoral duties of a large church, the organization of a religious newspaper, the "Christian Union," and the many minor calls upon his time incident to his public life. Nevertheless, amid these varied duties, he completed the first volume, which was published in 1871.

A considerable portion of the second volume was prepared, when his work was brought to an abrupt standstill by a series of unforeseen interruptions which made further preparation for a number of years impossible. Several times, however, during the ten years between 1876 and 1886, he undertook the completion of this volume, but was as many times interrupted and forced to lay it aside.

Early in 1886 he decided to devote the coming summer to that end. Then the second volume was

about three fourths written, and it seemed reasonably certain that the year would see it finished. Unfortunately for the book, he was persuaded to revisit England during the summer. As soon as practicable after his return, he again set to work. Considerable time was spent in recovering the threads of thought, scattered by so many and such long interruptions. The matter in hand was carefully revised, and by the first of March, 1887, he had begun to push ahead. But the fatality which had so persistently deferred its completion, outlived its author; for when, on March 3, 1887, Mr. Beecher laid down his pen for a little rest, he laid down with it all further cares and troubles,—that night he was stricken with his final illness.

At first it was intended to publish the book just as it had been left by Mr. Beecher. But recalling that at the different times when he had attempted to finish this volume, he had often preached along the line of the topics he was then investigating, it was believed that a compilation might be made from these sermons, which would in a manner supplement the work left by him. Inspired by that hope, a careful examination was made of all of his printed sermons accessible to us, and the stenographic notes of many unpublished ones; and from these sources was obtained the material presented in the supplement. Down to the close of Chapter XXV., the book is exactly as written and left

by Mr. Beecher, the supplement alone being new matter.

In the preparation of this supplement the compilers were confronted with serious difficulties, necessarily inherent in the nature of the material from which it was compiled. That there would be, in many instances, a want of continuity of thought and style, as well as serious gaps in the narrative, was of course apparent at the outset. There seemed to be but two ways of meeting these difficulties. One was to rewrite most of the passages, and fill the gaps with matter of our own composition, which would be remedying one evil by creating a greater one, giving our construction of Mr. Beecher's meaning and beliefs, and probably sacrificing that force and beauty of expression which was so characteristic of his pulpit utterances.

The alternative course was to retain the passages selected, practically intact; changing only a word here and there, to adapt them to their new surroundings, and inserting such brief sentences, at the points where the passages were joined, as would ease the reader from too severe jolting in passing from one selection to another, leaving the more serious gaps unfilled. We chose the latter course.

The most marked omission in the narrative is the Crucifixion. We cannot find, after an examination of many hundreds of sermons, published and unpublished, that Mr. Beecher ever preached directly

on that subject. On the contrary, he often said that it was impossible: the subject was too awful and sublime.

In this form we present the work to the public, knowing that those persons to whose severe literary taste the supplement may seem inharmonious may easily omit it; while many others, we hope, may find comfort and profit in reading these descriptions of the closing scenes of Christ's life, and his last appearance among his followers.

SAMUEL SCOVILLE.

WILLIAM C. BEECHER.

January, 1891.

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CHAPTER XVIII.

ACROSS THE LAKE.

As one rides at leisure along a summer road there are many points of view, many nooks of rare loveliness, many flowers or curiously branched trees, that might be passed without notice, but which, when once pointed out, cannot be again overlooked. We marvel that things so modest should at length become so marked.

In following the narratives of the Evangelists, especially the first three, we are likely to conceive of Jesus as one always surrounded with crowds, and laboring in their behalf with exceeding zeal, — almost living among the common people. But a closer study reveals the fact that Jesus at times maintained a remarkable separateness. It is true that he was never absorbed and lost in the multitude, but stood out in distinct individuality while he was teaching, or traversing the land in circuits of mercy. Quite apart from this, however, was his love of retirement, and even of seclusion. Not only do we find him disentangling himself from the throng of curious hearers, and going apart with his disciples, but even from them he seemed often to draw away into the refreshment of absolute solitude. As the coolness of night is poured upon flowers overspent with the glow and heat of the day, so in solitude the soul of Jesus opened to the

great heavens above him, and was comforted and calmed into peace. For his nature was not like a cloud, that drops down its showers upon the world and sails on, uplifted above the touch of things it rains upon. He dwelt among us, he bore our griefs, he carried our sorrows. His heart was quick and sensitive, and all the wants of men, their conflicts and passions, wrought upon him. In solitude his soul returned to its rest; so that, even when the event is not recorded in the fragmentary history in the Gospels, we may suppose, without presumption, that every period of intense fervor was followed by some tranquil seclusion, — by a withdrawing to some mountain retreat, or by a resort to the lovely Sea of Galilee.

After closing his discourse from the boat, Jesus did not land, and go back with the throng to the city of Capernaum. He seemed rather to wish to withdraw from among men; and so he “gave commandment to depart to the other side.” But he could not at once disengage himself. There were many that lingered about him, drawn to his person by some indefinable attraction, though having no deep moral sympathy with him; and when they heard Jesus say to his disciples, “Let us go over unto the other side of the lake,” they pressed forward to go with him.

Chief among them was undoubtedly one of the aristocracy of the Jews, — “a Scribe.” With a seeming whole-heartedness he said, “Master, I will follow thee whithersoever thou goest.” The surface motive was doubtless sincere, but the centre of influence in his spirit had not been touched. He beheld him who was to restore Israel, rather than him who was to recreate the soul. He saw a disguised king, not of that

“kingdom of heaven within you,” but of that kingdom which “cometh with observation.” No doubt he felt a genuine drawing toward Jesus, as many a suitor feels a mild affection for an heiress, looking upon her person as it stands in relief upon the background of her estate. He was just enough penetrated with the admirableness of the Lord’s teachings to feel sure that this was the hidden King, and that the kingdom could not be far off.

The reply of Jesus pierced to the very centre of these concealed ambitions. It was evening; the crowd were moving away homeward. With the deepening twilight, the song-birds were hushing their last notes; against the sky the sea-birds might be seen flying toward their night resorts; and in the recesses of the hills that rose up from the western side of the sea, foxes, alert with hunger, were peering out from their holes. From these images Jesus framed his reply: *The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head.* This answer revealed the latent worldliness of the Scribe. He was not one who could joyfully take poverty, self-denial, persecution, and even death, for righteousness’ sake. His expectations were a delusion. After the explicit words of Jesus, he did not press his offer.

These picture-words of Jesus to the Scribe reveal a sort of homesickness in the Master’s spirit. While he carried others’ griefs and bore their sorrows, he was himself lonely. His disciples were inconstant and untrained. His own kindred did not believe in him. His mother thought him almost beside himself. The ruling class had turned against him. The vast crowds that thronged him were more a burden and a danger

than a help. Not far in the distance was Calvary. How deep this feeling of homelessness was is seen by the effect produced upon the disciple most in interior sympathy with him,—John. It was this disciple who remembered such sayings as these: “He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.” “For *I am not alone*, but I and the Father that sent me.” “The Father hath *not left me alone*.” Still plainer are the records of this experience as we approach the great period of his passion: “The hour cometh, yea, is now come, that ye shall be scattered every man to *his own*, and shall leave me *alone*; and yet I am not alone, because the Father is with me.” (John xvi. 32.)

As the evening fell upon the tranquil sea, and Jesus had dismissed the lingering applicants, the disciples, without waiting to make preparation, “took him even as he was in the ship,” and pushed forth toward the southeast part of the lake. Wearied with the day’s work, soothed by the cool night air, lulled by the gentle creak of the sail and by the liquid plash of the oars, Jesus fell asleep upon a boat-cushion.¹

¹ There is reason to believe that the “ships” or “boats” employed upon the lake in our Lord’s time were not unlike those still in use among the Arabs. Macgregor describes the largest as about thirty feet long, seven feet broad, with good lines, a flat floor, open except at the sharp and rising ends, which were decked over and covered with boat-cushions. In Oriental lands changes are the exception, and sameness from age to age the rule. There is no reason to believe that a single change has been made in boat-building among the Bedouins and Arabs of the lake and river regions for two thousand years. Agriculture remains the same; social life, manners, and customs are the same; the rude architecture of peasant life is still what it was four thousand years ago; and it is difficult to conceive that boat-building should have received an impulse that should make a modern Arab’s craft an unfaithful copy of those employed by fishermen of the

Hovering round the ship were other little boats, crowded with people whose excited imaginations determined them to hold fast to this wonderful personage, and not to be absent when he should throw off his disguise, revealing himself in full power, and set up the new kingdom. Their enthusiasm was to receive a rude shock. Without a cloud over the sky, or any warning, a rushing noise hissed through the air, and a storm of wind fell down upon them as if straight out from the heavens above their heads. So sudden was it, that at first there was no time for waves to rise. The furious wind caught up the water, and whirled it in wreaths and knots through the air with blinding violence. After a little the waves began to roll. All was confusion. The seas dashed in, roll after roll, filling the open boat and threatening to founder it. Jesus slept on,—just as, a thousand times since, in deep darkness and upon wildly troubled affairs, amid the outcry of alarmed men, he has seemed to slumber. To him there was no danger from the waves or the wind; the storm that should override him was to gather in Jerusalem, not upon the Sea of Galilee. His disciples cried to him, “Carest thou not that we perish?” They came to him and roused him, “Master, master, we perish!” He arose, and at a word the wind passed by, the sea subsided, and the sky was clear. “There was a great calm.”¹

Lake of Galilee during our Lord's life. They were propelled by sails, probably a rude lateen sail, and by oars when the wind failed or was adverse. In Part I. Chap. XVII. it is said that there are now no boats upon the Lake of Galilee. But Macgregor (*Rob Roy on the Jordan*, p. 357) says, “From inspection, I came to the conclusion that in 1869 there are three fishing-boats and two at the ferry, or five in all.”

¹ “My experience in this region enables me to sympathize with the disciples in their long night's contest with the wind. I spent a night in the

The narrative of this scene is intensely simple. It is made dramatic by its intrinsic elements. The wind and waves without, the storm of passionate fear within, the simplicity with which Jesus confronts the scene, his commands laid upon nature and his rebuke of the pusillanimity of his disciples, the calming of the elements, and the childish wonder of the crew, form a picture striking in itself, but more remarkable as the foreground to a grander scene which Jesus was now approaching. For the morning light, breaking along the eastern line of the lake, revealed to them the little town of Gergesa, built on the edge of the lake upon a small plain on the south bank of the river Semakh.

Wady Shukaiyif, some three miles up it, to the left of us. The sun had scarcely set when the wind began to rush down toward the lake, and it continued all night long with constantly increasing violence, so that when we reached the shore next morning the face of the lake was like a huge boiling caldron. The wind howled down every wady, from the northeast to east, with such fury that no efforts of rowers could have brought a boat to shore at any point along that coast. In a wind like that, the disciples must have been driven quite across to Gennesaret, as we know they were. To understand the causes of these sudden and violent tempests, we must remember that the lake lies low, — six hundred feet lower than the ocean; that the vast and naked plateaus of the Jaulan rise to a great height, spreading backward to the wilds of the Hamran, and upward to snowy Hermon; that the watercourses have cut out profound ravines and wild gorges, converging to the head of this lake, and that these act like gigantic funnels to draw down the cold winds from the mountains. On the occasion referred to, we subsequently pitched our tents at the shore, and remained for three days and nights exposed to this tremendous wind. We had to double pin all the tent-ropes, and frequently were obliged to hang with our whole weight upon them to keep the quivering tabernacle from being carried up bodily into the air." — Thomson's *The Land and the Book*, Vol. II. pp. 32, 33.

"Just as the Rob Roy passed below Wady Fik, a strange, distant hissing sounded ahead, where we could see that a violent storm was raging. Instantly all hands were on the alert to meet it. The waves had not time to rise. The gusts had come down upon calm water, and they whisked up long wreaths of it into the sky. The sea-birds sailed with the roaring

The ruins are still visible, and a little to the south of it the slopes of the hills down which the herd of swine ran answer to the description of the Evangelists, and identify the spot beyond reasonable doubt. Caves and remains of tombs were found by Wilson in the immediate vicinity of Gergesa. The city of Gadara probably gave its name to the region in which Gergesa stands, although it was itself several miles from the shore of the lake toward the southeast.

Language cannot be found to give a more vivid and affecting account of the condition, habits, and wretchedness of one made maniacal by demonic possession than that of the Evangelists; — an outcast, dwelling in soli-

blast, which rushed on with foam and fury, but it found the Rob Roy all atunto. This torrent of heavy cold air was pouring over the mountain crests into the deep caldron of the lake below, a headlong flood of wind, like a waterfall into the hollow; just as is said in Luke (viii. 23), ‘There came *down* a storm of wind upon the lake.’

“The peculiar effects of squalls among mountains are known to all who have boated much on lakes; but on the Sea of Galilee the wind has a singular force and suddenness; and this is, no doubt, because the sea is so deep in the world that the sun rarefies the air in it enormously, and the wind, speeding swift above a long and level plateau, gathers much force as it sweeps through flat deserts, until suddenly it meets this huge gap in the way, and it tumbles down here irresistibly.

“With my best efforts I could scarcely stem the force of this head wind, though my crew was in excellent training and my canoe in her lightest trim. But every moment lost now in getting to the cliffs for shelter would make the work afterwards ten times harder, when the sea had time to rise. By pressing onward then with every nerve, and with more exertion than at any time during the cruise, we gained at last the windward shore, and here we could look with safe amazement at the scud of the gale, careering across the lake and twisting the foam in the air as if tied in knots of spray, which sparkled in the sun like ten thousand diamonds, while the sea-birds still flew helplessly down the wind. . . .

“Swift as the tempest had come down, it vanished away as swiftly; and when we turned our bow to sea again, there was only a fine fresh breeze and common waves to meet.” — *The Rob Roy on the Jordan*, pp. 421, 422.

tary places, such as rock-cut sepulchres and caves; fierce toward others and violent toward himself; full of wild cries, night and day; bursting all bands, and breaking the manacles with which friends sought to restrain him; without clothing or proper food; wandering up and down in solitary places among the dark gorges or on the mountain-side, feared by all, and supremely wretched in himself. Matthew mentions two. But it is plain that the second was but as it were a shadow of the first, whose terrible energy made him the conspicuous figure in the scene. From his mountain haunt, he "saw Jesus afar off." Impelled by irresistible impulse, he sped along the hills, and, rushing wildly, plunged headlong upon the ground, as in a kind of brutal obeisance, yelling a terrified submission. "What have we to do with thee, Jesus, thou Son of the most high God?" Jesus responded, *Come out of the man, thou unclean spirit!*

Then with a wail, in which supplication and defiance were weirdly mingled, the wretch cries, "Art thou come hither to torment us before the time? I adjure thee by God that thou torment me not."

Strangely enough, the demons beseech Jesus to permit them to take possession of the herd of swine which were feeding on the mountain-slope not far off,—a fit choice for such spirits. The whole herd rushed headlong into the foaming sea and were drowned.

The keepers of the swine betook themselves to the town of Gergesa, and without doubt gave a terrifying account of what had happened. The inhabitants of this region were probably of mixed race. There may have been Jews among them; but there is no evidence that the swine were the property of Jews, who

were not allowed to deal in unclean animals. The news brought out the "whole city" "to meet Jesus," and "to see what it was that was done." They thronged to the spot where the beneficent exorcism had taken place. A sight met their eyes that might touch with sympathy a heart of stone. The wild man of the tombs, whose hideous voice had so often been heard in the night screaming or cursing, whose naked body had been disfigured with ghastly wounds and filth, was now sitting at the feet of Jesus, clothed, and in his right mind. The weary feet, that day and night had not rested, were still. The eyes that had long blazed with animal fury now looked forth with a soft calmness which reason and gratitude conspired to create. Words of love and faith fell from his lips. The tombs were silent, the mountain was still, the sea resumed its soft ripple.

In another mood the crowd would have chanted hosannas, but a sudden panic had filled these superstitious creatures with terror. The destruction of property was the first news of this strange personage they had received from the vulgar swineherds. And when the citizens thronged about Jesus, and saw the wild man of the mountains restored to reason, it added to their terror. The presence of a being of such power—a master of the black arts, perhaps, before whom fierce demons quailed, at whose permission two thousand swine had been swept into the sea and perished in a hideous rout—appalled them with a vague sense of danger. Demons in the air and swine in the sea, who could tell what next might come forth from the mountain, the heavens, or the waters? Out of blind terror they besought this too-powerful visitor to depart out

of their neighborhood. It is probable that their condition would have made any expostulation or instruction useless. But it was not even attempted; only in the open furrow would Jesus sow seed. He who commanded the storm to be still laid no violence upon the hearts of men.

One exquisite picture stands out upon this dark background. As Jesus ascended the boat to return, the new-made man "besought him that he might be with him." The poor, ignorant people were for thrusting the healer of men out from their midst. But this poor soul that had come back from a hideous captivity to evil spirits could not bear to be separated from his deliverer. Doubtless there was upon him a vague dread of the recurrence of the evil influence; but yet more was it gratitude, and a response to that strong personal attraction which Jesus exercised in so signal a manner.

There is perhaps in no other place in the Evangelists a scene which so severely taxes the belief of one who looks upon past scenes with the eyes of that vigorous spiritual incredulity which modern scientific training is apt to beget. Were the history of Jesus a grand drama, built up, like Shakespeare's Hamlet, out of the imagination, then men would admire the harmony and equipoise which the presence and activity of evil spirits give to the whole story. But when demonic influence and miraculous agencies are presented as simple historic occurrences, many who would delight in them as ornaments reject them as sober facts. We must interpret the history in the spirit of its age, in the spirit of the Evangelists, and, above all, in the spirit of its Hero. Jesus represented himself as hav-

ing come into this world from the spirit-land for the deliverance of men from the power of the flesh. He believed that a grander history was going on in the spiritual universe than any on the visible earth, and that the world swung alternately into the light or shadow of mighty spheres external to itself.

The age in which he appeared believed in the existence both of good and evil spirits out of the body, and in their intrusion upon this earth,—not only that they had power to tempt, but that in many cases, and at particular times, they had power to take possession of the bodies and minds of men, and to control them. The similarity of the symptoms of demonic possession to those resulting from ordinary natural causes in many forms of insanity now perfectly familiar to physicians, has been by some regarded as positive proof that demonic possession was nothing but insanity, and that the attribution of a spirit-origin, in days before the science of medicine had been much developed, was the result of ignorance and superstition.

But it is to be considered that, if evil spirits should take possession of the mind of men, the brain and whole nervous system, by means of which intelligence discloses itself, would be thrown into an abnormal state, and it would not be unreasonable to expect that every symptom of cerebral disturbance would be present. Demonic possession would on this view work external results like those produced by any other great derangement in the supreme centres of human intelligence, and all the symptoms of various insanities might reasonably be expected. Palsies, dumb and moping melancholia, epilepsy, simple mania, foul

ragings of evil passions, are known to arise from a variety of causes, physical and mental; and why should they not spring also from the agency of evil spirits, in-seated and controlling? Why should not the exacerbations of intruding demons work palsies, paralysis, or furious mania, as really and naturally as do dissipations, excessive excitements, or other inflammations of the brain? That this was the belief of the age in which Jesus lived is indisputable. That Jesus accepted this belief is beyond reasonable question. It is not enough to say that he might have deemed it wise to conform to a superstition of his age. He did not come on earth to conform to vulgar prejudices which had respect to the spirit-world, and involved facts and principles vitally connected with the Divine government over men. He was "the true light which lighteth every man that cometh into the world." But this belief in the existence and agency of evil spirits, hovering about this sphere, acting at large upon the human race, pervaded his whole teaching. He introduced the theme time and again, of himself, in his most private instructions to his disciples, and in the most secluded and solemn moments. If Jesus did not believe in the existence of evil spirits and their agency in the affairs of men, the radiance which has spread over his name must change to a darker hue. Even Renan thinks that he believed, but that it was the visionary belief of a noble fanatic, to whom at length phantoms had become realities.

While modern thought, on the one side, is establishing a rigorous method of belief, which makes the senses not ministers but masters of man's higher na-

ture, and which refuses to receive any truth that cannot reduce itself to the level and form of the senses, there is on the other side, breaking out in irregular but irresistible impulses, a faith in invisible spirits, and in their relations to time and men, which is bringing back multitudes to the beliefs and moods which prevailed in the age of Jesus, — beliefs which have never been suppressed, or for any length of time much weakened, though in the progress of knowledge they have been regulated and their limits somewhat defined by philosophic reason. Modern thought is in no condition to sit in judgment upon the mysterious themes of the spirit-world. Until much more light and certainty have been cast upon the hitherto inscrutable interiors of the demonic or angelic spheres, we need not refuse to accept the narratives of the conflict of Jesus with demonic spirits as a true and proper record of the history of his times.

The philosophic and ethical questions which will naturally come up around many points of the narrative are not exclusively pertinent to this scene, but belong to all contacts of this visible world with the invisible, and to all relations between the finite and the infinite. Jesus clearly and repeatedly assumed that the human mind had in it an undeveloped germ, which, when quickened, would put it into new relations, not only with the spirit-world, but also with the material globe. Those principles of evidence which exclude a belief in good and evil spirits, and in the historic reality of the statements concerning them, will not stop at that, but will deny that the soul of man is immaterial, that there is evidence of existence after death, that there is a personal God, or an intelligent moral government.

CHAPTER XIX.

THE SOUL'S PHYSICIAN.

THE night goeth and the morning cometh. While crowds on one side of the lake were praying Jesus to depart out of their coasts, on the other side great multitudes "were waiting for him" when he returned from Gergesa to Capernaum.

He had been gone but two nights and a day. The excitement, now become general, was in no degree abated. It was not confined to any one class or part of the community. No wonder that Jesus often hid himself,—that he forbade those who had been wonderfully healed from publishing it abroad. There was danger that society would be deranged, that tumults would ensue, and that the people might bring down on themselves the arm of a cruel government, which had often drenched the land in blood. There was even more danger that the excitement of curiosity would supersede moral sensibility. The best men and the worst, reputable matrons and women "that were sinners," Pharisees and the common people, Roman officers and Jewish rulers, law-abiding citizens and ruffians of every degree, swelled the motley congregation which choked up the highways, filled villages wherever he came, and besieged the dwellings in which he took refuge. Every motive which animates a promiscuous crowd inspired this movable congregation. Some came

from curiosity, some from superstitious wonder, some in hopes of healing, and some from the mere love of excitement. There was nothing in the teachings of Jesus, or in his manner, which fed a vagrant curiosity. His words pierced to the inner life, and awoke in all, but especially in bad men, a vague desire of a better manhood.

The dormant moral sense of the rude and untaught is subject, under certain conditions, to paroxysms seldom experienced by those of educated spiritual nature. When the kingdom of God opens upon such dark souls, it floods them with strange and bewildering influences. There is a wild surge, a tumult of struggle between good and evil, a repentance full of horror, a wild inspiration of good which shoots them along the path of reformation, moved by impulses as sudden and irresistible as those which impel the spring of northern zones. The development of a spiritual life in men given up to evil is the striking fact which distinguishes the crowds that followed Jesus from those which thronged the steps of kings, of ostentatious rich men, and of impostors and mountebanks.

Soon after his return from Gergesa, one of his disciples, Levi, more frequently called Matthew, "made a great feast in his own house" in honor of Jesus. This social reunion with his followers in the home of one of his disciples, who not only owned a house but had the means required to give "a great feast," is one of those *interiors* which give the most perfect insight into the spirit and social relations of Jesus.

Matthew made an open house. Men did not stand upon invitation. Of the crowd which thronged Jesus, many pressed in and made themselves guests. Luke

says, "There was a great company of *publicans* and of others that sat down with them." This might be owing as much to the friendly relations subsisting between Matthew and his former professional friends as to the attraction of Jesus; but Mark, always sharply defining his facts, says, "Many publicans and sinners sat also together with Jesus and his disciples at meat." These two terms, "publican" and "sinner," comprised those who sinned against the public sentiment and those who sinned against the laws of private morality. The publican was often a cruel and avaricious extortioner. But he was abhorred by patriotic Jews even more as the instrument of foreign tyranny. No people ever had a more intense patriotism than the Jews. Under oppression it became religious fanaticism. We may easily imagine the detestation with which a Hebrew would visit a recreant fellow-countryman, so lost to all patriotism as to thrive by collecting an unjust and humiliating tax from his people in favor of their oppressors. No wonder that the Scribes and Pharisees stood aghast to see Jesus eating with a great company of publicans!

But this extraordinary feast had other guests. Publicans and *sinners*! The term "sinner" was applied to both sexes, and whether used toward men or women it signified a total bankruptcy of virtue and good morals. When we consider the lax state of morals existing in the mixed population of Galilean cities in that disordered time, those to whom the epithet *sinners* was given must have been exceedingly degraded.

The Pharisee was of all men peculiarly liable to be shocked at this apparent indifference of Jesus to the moral character of his company. We can imagine a

graybeard, venerated for wisdom, and high in the school of the synagogue, saying to a young Pharisee, "A man is known by the company he keeps. A virtuous person should not countenance the wicked by familiarly associating with them. Behold this Jesus,—a rash and unsettled fellow, of good parts if he had prudence, but wasting his influence and injuring good morals by eating and drinking with the very worst people in the land. It puts all the virtuous to shame to see him sitting at a feast with the vilest of the vile. What an example to our young men! He pretends to be more holy than the law. He talks about purity and spirituality. But how does he act? He is a lover of feasts, he is not fond of the company of the best men in our nation, he spends his time with publicans and sinners. Look at him now. Who are those about him? Publicans! Who are those women? He cannot but know what every man in Capernaum knows. And what could he do more to encourage them in evil, than to sit among them in this disgraceful familiarity? It is revolting! He is a glutton and a toper."

To eat and drink with one is a compact of friendship among the Arabs to this day. Although in the great cities of Galilee, where Greek and Roman influence had weakened the original Jewish feeling, this act might not have been as significant as among the children of the desert, yet it retained a peculiar force, and Jesus could hardly have struck a more sensitive prejudice than by allowing bad men to approach him socially. It is more than likely, in their state of mind, that it appeared to the Pharisees an act of positive immorality. They were not in a mood to consider

how strange it was that these creatures were not drawn to his discourse for the sake of the feast, but to the feast for the sake of his discourse.

A Pharisee, the world over, is good externally. He conforms to law and custom. He has little conception of heroism of the heart. If self-conceit is his most obvious fault, the want of humane sympathy is a sin yet more deadly. The Pharisee acted as if his ceremonial purity gave him a right to judge and condemn men. He saw only the evil that was in them. That evil excited neither pity nor helpfulness, but detestation. It was enough if a man was wicked. "Keep away from him. Do not contaminate yourself. Preach to the moral leper from afar, if need be, but do not let him come near. If he wishes your company, let him reform." And yet every one of them, as a parent, had in his own heart a hint of that Divine economy which it was the mission of Jesus to introduce among men ; for he that helps a child out of his faults, who chastises in love, who seeks above all ends, and by all means, gentle or severe, the recovery of the erring one, has an interpretation in his own heart of the Divine government and of the special mission of Jesus. His replies on many occasions were full of the wisdom of love. "Wicked men are condemned already, and do not need that I should condemn them. They need pity and help. They are not worthless because they are wicked." They need some one to bear their burdens, to care for them, to help them wish to be good, to nourish that faint desire, to inspire hope of success, to reassure them when they break their resolutions, to lend them warmth and sympathy and love, before they are good, as nurses and physi-

cians give the sick cordials and nourishments as well as medicines, and give them while they are sick, attending with most assiduity those who are the sickest. God not only forgives the repentant, but he lends his heart to men as a help to repenting. Kindness toward the wicked is the seed of hope. Fear, blows, suffering, do not reform men, unless accompanied by hope, sympathy, encouragement. Conscience inspires rectitude, and the spirit of conscience must be felt in those who deal with evil ; but rectitude, like faith, must work by love, or it becomes harsh and oppressive.

The application of personal kindness to evil men does not require every good man to associate on terms of intimacy with bad men, nor to give the freedom of his household to the depraved, nor in any way to enfeeble the popular sense of the exceeding sinfulness of vice and crime. Self-protection on the part of the young and of inexperienced men, and the shielding of the school of the household, demand the utmost prudence in the application of Christian social feeling as a moral medicine. It is a striking feature in the life of Jesus, that, while his adversaries, for party purposes, charged him with being a companion of rogues and *roués*, the culpable classes themselves never misunderstood his character or purposes. There was a manifest reverence in their approach to him. The humility and awe of the repentant Magdalen was a sufficient answer to the implication that he fostered evil by conscienceless familiarity.

Jesus perceived in some of these people the germs of a better life. Attracted to him at first perhaps by curiosity or mere love of excitement, their minds found new thoughts springing up. Strange yearnings were

moving their hearts. A word of kindness now might determine their destiny. For men struggling amid their misdeeds to do better are like sailors who, swimming through a boisterous sea, are striving to reach the shore. The very wave which carries them far up the sands, if help be not afforded, will return toward the deep and bear them out with it. The time for succor is when men yearn for a better life. He that has human sympathy has insight of such moods, and catches men at the very critical point of destiny.

The Pharisees believed in theory as really as Jesus did that it was better to save men than to destroy them. There could be no stronger enunciation of the curative sympathy of Divine government than was found in their prophets. "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live? . . . For I have no pleasure in the death of him that dieth, saith the Lord God." (Ezek. xviii. 23, 32.) The Pharisees did not blame Jesus for seeking the welfare of corrupt men. But that was to be done by warning, by instruction, by punishments. Evil men had by crimes or vices forfeited their rights among virtuous men, and they were to be excluded from the associations of good men, both for the safety of human society and for their punishment, until they had given proof of sincere repentance.

But Jesus taught that personal sympathy is the best cure for evil. It is goodness coming to the rescue of evil that inspires hope. Jesus knew that personal influence is far more powerful than mere preaching. Instruction and exhortation prepare the way; but nothing quickens the innermost soul like the living

contact of another soul. The goodness of Jesus, his singular elevation, his superior wisdom, the nobleness of his personal intercourse, had he been without compassion for those that are out of the way, might have convicted men of sin, but would have inspired despair instead of hope of reformation. Yet when his goodness had pierced through the evil to the germs of goodness, warmed and nourished them, it drew forth a hidden strength which could be touched only by love and kindness. It did not say, "Ye are not so bad as ye think"; but, "Ye may become better than ye know." Often it is the despair of being virtuous that prevents reformation. If men need compassion and help in bodily sickness, how much more in inward moral distempers. There is no danger of palliating guilt by striving tenderly to heal it. Nurses and physicians never come to love disease.

When Jesus suffered evil men and women to come near to his person, he disarmed fear. When he sat down with them, he recognized a relationship between them and him. To put himself on their level was the first step toward raising them to his level. Not even the Sermon on the Mount had in it such power as the simple fact that Jesus "sat at meat with publicans and sinners."

What is the Atonement but the application of the Divine nature to the soul of man for its enlightenment, regeneration, and sanctification? In this simple scene we have in practical form the whole gospel. It is love satisfying justice by healing sin.

Jesus was intensely natural. There was no assumption of superiority when among the poor, nor of state when among the rich. If he fell in with joy, he re-

joiced; if he met trouble, he sorrowed. He worshipped as his people did, criticising nothing but formality or insincerity. In no instance did he leave the impression that religion requires the sacrifice of innocent pleasures, or that its moods are sombre or solitary. He offended the religious feeling of the schools, that substituted external routine for reverence and kindness. No doubt the venerable teachers pointed out to their young pupils the worldly spirit of Jesus. "While we pray, he is in full glow of genial conversation; while we fast oft, he is sitting at great feasts, his boon companions the dregs of society!" In seeking to avoid self-indulgence, men run into the self-conceit of asceticism; they do not know the superior art of "using the world as not abusing" it.

The young disciples of the rigid Pharisees and some of John's disciples determined to question Jesus, and to hear what explanation he would give. They asked him, "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine fast not, but eat and drink?"

Can ye make the children of the bridechamber fast and mourn while the bridegroom is with them? The joy that befits a wedding would be unnatural at a funeral. Why should my disciples fast just for the sake of fasting? In its own time, rejoicing is as religious as in its time sorrow is. If fasting be observed, it should be for some special reason, and not as a regular point in a mechanical round of observances. It is a time of joy with my disciples. I am with them. These are to them as wedding-days. Joy is natural, and sorrow would be unfit. Thus, when brought to the test, Christ sharply separated himself from the ascetics.

There can be no stronger testimony to the sweetness and joyfulness of Christ's disposition and habits than this defence of gladness and hilarity in his disciples. It will be a happy day for the world when Christians are known by their joy-inspiring disposition. The fruit of the spirit is not censoriousness, self-torment, dolor; but "love, joy, peace." Religion is not like those fruits which, while yet green, are acid and bitter, and only fair and sweet when fully ripe; it is rather like the bud of a flower, beautiful in its beginnings, fairer at every degree of expansion, and when wholly open surrounded with an atmosphere of fragrance. The art of uniting conscience and love, joy and earnestness, self-restraint and liberty, was admirably exhibited in Jesus. There was an inward concord of all his faculties.

It was such questionings as to the nature of his religious life that led Jesus to declare that the prevalent religion was false in its very method. There was no use in striving to mend it. The improvement would lie upon it like a patch of new cloth on an old garment,—the very mending would make the rent worse. The garment must be thrown away and a new one take its place. A system of formal, outward routine could not endure the pressure of that enthusiasm which a spiritual and inward faith would excite. It would fly to pieces, as an old and rotten wine-skin would if new wine were to ferment in it. The old religion had degenerated into a bodily routine; the new was to be a religion of the pure spirit. The one was servile, the other free as the air. Bondage and liberty could not be united.

Such profound discourses sprung up from hour to

hour. We have not preserved to us, if John's hyperbole be considered, a hundredth part of them. The questions that brought forth such truths were often trivial, the occasions insignificant. But the stream that issues does not depend upon the size of the hand that opens the gate, but upon the reservoir which supplies the flow.

These conferences were frequently interrupted by the intrusion of some sufferer, driven to Jesus for relief. While he was in the midst of the foregoing discussions, the crowd swayed and opened to let in a man of rank, who came in hot haste and threw himself at the feet of Jesus, impelled by a grief that dashed through all ceremony. It was a ruler named Jairus. "He had one only daughter, about twelve years of age, and she lay a-dying." A child of twelve years in the Orient is as old as at seventeen in colder climates. This girl was at the sweetest period of life,—young enough to be a child, old enough to be a companion, mingling the charms of childhood and womanhood. The "only daughter"! Upon her had been poured a lavish love. But it is not the open and discernible emotions that avail most in producing joy or sorrow. The human heart throws out a subtle atmosphere, in which love, imagination, hope, joy, pride, are all etherealized, and lifted above the common horizon of emotion, as vapors are at evening when the departing light glances all manner of colors along the ever-changing fringes. The very words with which Jairus pleaded for his child seem like so many hands caressing her. "My little daughter lieth at the point of death, [O haste!] and it may be is even now dead; but I pray thee come and lay thy hands upon her, that she may be healed; and she shall live."

All rose up to the appeal ; Jesus first, his disciples too, but also the whole multitude. He that pleads for children has all hearts in his hands. And so, with quickening pace, they went after the father. But this strange procession, so dense that it crowded upon the person of Jesus, was suddenly stopped. It seems that a woman, twelve years an invalid, and who without doubt had heard of the many that he had healed by a touch, determined to try secretly whether the same benefit might not come to her by touching Jesus. She stole up to him unobserved, as it was easy to do in such a crowd. No sooner had she laid her hands upon his garment than she felt the thrill of health, and knew herself to be restored ! Jesus, too, “ knowing in himself that virtue was gone out of him,” paused, and, looking earnestly about him, said, “ Somebody hath touched me.” His asking who had touched him seemed almost ludicrous to Peter, inasmuch as he was incessantly touched, and on every side, by one and another in the hustling crowd. Jesus knew the innocent culprit, and designed to make an illustration of her faith. As he fixed his eye upon her, she could no longer hide or keep silence, but fell at his feet and confessed both the deed and its beneficent result. Jesus crowned her new-made health by words whose sweetness could never have died out of her memory : “ Daughter, be of good comfort : thy faith hath made thee whole ; go in peace, and be whole of thy plague.”

At this moment a messenger came to the ruler with tidings that the daughter was dead. “ Why troublest thou the Rabbi any further ? ” But Jesus reassured him, “ Be not afraid, only believe, and she shall be made whole.” When the ruler’s dwelling was reached,

it had all the Oriental tokens of bereavement. The friends had assembled, the professional mourners were pouring forth their lamentation, the air resounded with wails. Jesus commanded silence, and declared that the death, so soon to be aroused, was only a sleep. But the attendants, taking his speech literally, and feeling that their professional skill was set at naught, turned upon him with derision,—as if they did not know whether one was dead!

Jesus shut every one out save the father and mother and his three chief disciples, Peter, James, and John. Then, taking the child by the hand, he called her back to life. At his voice she rose up and walked. In their bewilderment the parents seemed unfitted, for the moment, to care for the child. Jesus, with a nursing tenderness, commanded food for her. Though he enjoined secrecy upon the household, such an event could not be hidden. “The fame hereof went abroad into all that land.”

When Jesus was departing from this scene, two blind men cried after him. Was it that he was weary of importunity that he moved on as if he did not hear them? or had he such a sense of spiritual benefit that he reluctantly conferred physical blessings? The tantalizing delay which he so often practised could come from neither of these reasons, but from a desire to produce in the suppliant an intenser earnestness, a degree of that faith which in its full force often gives to the mind control over external physical conditions.

This was manifestly the case in regard to these blind men. He questions them, “Believe ye that I am able to do this?” The answer was unequivocal, “Yea, Lord.”

“According to your faith be it unto you.” He made the result depend upon the reality of their faith. They were healed.

While the blind men were going out from Jesus, there came a party bringing in a case of demonic possession, in which the victim was dumb. The healing of this man, together with the restoration to sight of the blind men, produced an impression far greater than the simple narrative would lead us to expect. There was evidently something in the manner, in the circumstances, or in the temper of the audience, which gave to these now not uncommon deeds of Jesus a peculiar force. The people, whose history was crowded with miracles, cried out, “It was never so seen in Israel.” And his enemies were at their wit’s end to check this popular confidence in Jesus. They gave out that Jesus was himself under demonic influence; that he was playing a part; and that the expulsion of demons was not by virtue of Divine agency, but by infernal power lent to him. This saying was not a passing gibe, for it was soberly employed at after times, and was discussed by Jesus and effectually disposed of.

It is worthy of notice that neither at this time nor at any other was the reality of the miracles questioned. The Pharisees regarded the facts just as the common people did. They only attempted to break their force by attributing them to an evil spirit, and so destroy their influence upon the susceptible minds of the people.

Such is the baleful influence of a fanatical religion. They did not love suffering for itself; they were not without human sympathies; they were not in any con-

siderable degree worse than Christian men are in our day, who are guarding the truth, and the Church, and the "cause of God" in the same spirit in which the Pharisees defended their party. They saw men delivered from terrible thrall, grievous burdens removed, diseases healed, sight restored, and life enriched, but found no pleasure therein; they saw joy, like sunlight, emerge from hindering clouds, spread from house to house, and over the great multitude, but felt none of its cheer. From the universal gladness they derived no satisfaction. No man can be in right relations to religion to whom the innocent happiness of others brings no sympathetic joy.

No man rightly loves religion, or its institutions, who is not rendered more sensitive to the great natural affections of mankind. Institutions, laws, customs, churches, were made for man, not men for them; and a right heart keeps in vital sympathy with living men.

CHAPTER XX.

MINISTRY OF THE DISCIPLES.

WE are at this period to conceive of Jesus as one intensely active in a community intensely excited. By repeated circuits he had taught in all the near region around the Sea of Galilee, except, perhaps, upon the southern shores. His miracles had inflamed the feeling of wonder; his personal bearing had developed an enthusiasm of social sympathy; his teachings had touched in many the deepest spiritual emotions;—for however much the Jewish religion had been overlaid with vain ceremonies the root was sound, and there were many Jews who, like Simeon and Nicodemus, sought among the husks the true grain. The hold which Jesus had gained, and which he maintained, was not upon the popular enthusiasm alone, or the vague expectancy of wondering curiosity. He had reached the deepest moral sense of the nation. There were not a few “just men” in every gathering whose consciences bore witness to the truths preached. It was this under-strength that for so long a time sustained Jesus and his cause against the now thoroughly aroused animosity of the ruling class.

But though he was thus securing the silent assent of the best men among the Jews, they were unorganized, while his adversaries had in their hands the whole force of the state. None could have known this

better than Jesus. Yet he took no step looking toward counter-organization. He sought in no instance to detach his disciples from the influence of national institutions, though he knew how the rulers who controlled them would at length cause them to react against him. He relied wholly upon the spiritual elements of his ministry, which were indestructible ; which might be trodden down, but only, like wheat, to sprout with multiplied life ; which might be overwhelmed, but only, like yeast, to pervade the covering mass with its own vitality ; which might be buried, but only, like coals, to be in the morning kindled again to a blaze. He seems never to have calculated forces, nor to have arranged any conflict for a victory. The elevation of human nature to a higher spiritual level was the triumph which he sought. He never mistook the nature of such a work, or acted as if it could come to pass suddenly. It was to be a gradual development through the ages. To this end, day and night, but with the tranquillity of an intense fervor, he sent out his spirit, rousing and unfolding that which was best in every class. He sought out the people in their homes, he visited them as they labored upon sea and land ; he resorted to places of concourse, the city gates, the highways ; he went from village to village, and city to city, with repeated circuits, stimulating attention by miracles, winning hearts by kindness, and sowing the seed of the kingdom on all soils, whether among thorns, upon stones, or in good ground. The very results of his labor excited pity. For not till men began to arouse, and reach out for a higher life, would their ignorance and helplessness become apparent. It is when the enfeebled

patient attempts to walk that his weakness is manifest. These were his own countrymen, that he beheld "scattered abroad as sheep having no shepherd." In his deep distress he said to his disciples, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Thus it was that he began to draw them into the ministry, by exciting in them a sense of compassion for their countrymen. It was impossible that he should meet and supply personally and in detail the spiritual wants which he had himself excited. He desired to enlarge his circuit, and to make known the coming kingdom to every part of Palestine.

Thus far his disciples had been but loosely gathered about him. It is probable that many of them yet retained a hold upon their former occupations, spending a portion of the time with him. This would be natural and easy for those who dwelt in and around Capernaum, and who sought their living upon the Sea of Galilee. But the time had come when they must be teachers as well as learners, — not disciples only, but masters also.

He now called them together in a final and formal brotherhood; and as he had before taught them, in the Sermon on the Mount, the great elements of spiritual morality, so now he instructed them, before they began their mission, in those elements which belong to the work of public teachers.

It is plain that in this conversation with his disciples Jesus had regard, not simply to the immediate circuits which they were to make, but to their whole life-work, as witnesses for him and teachers of the

people after he was gone from among them. We cannot well separate the instructions given to the twelve from those given afterward to the seventy. They may be considered as one discourse, delivered in parts, at different times, or portions of it repeated on different occasions. For the disciples were not all sent forth at once. Mark says, he "*began* to send them forth by two and two." Thus band after band departed to the fields pointed out. Any one who has ever gone into new fields of labor will appreciate the wisdom of sending them in couples. Two men in company are worth, in such work, four separate men. Two sticks of fuel will carry on the blaze, while one would go out. Two is enough, for three, or four, might lead to divided counsel and strifes. This was to be no pleasure trip; the errand was one of life and death. The instructions as to their personal carriage show plainly that they were to lay aside every hindrance, and strip to their work like men *going into a race*.¹

Their circuits were to be small, and to be traversed with alacrity. Hence they were to avoid cumbersome baggage; they were not to take two coats, nor provisions in a scrip (or haversack), nor were they to delay till they could raise money as if for a far-off and long-continued campaign. They were forbidden to salute

¹ The curt and almost discourteous manner apparently enjoined must not be judged by modern manners, but by those which prevailed, and still prevail, in Palestine. Thomson says: "There was such an amount of insincerity, flattery, and falsehood in the terms of the salutation prescribed by etiquette, that our Lord, who is truth itself, desired his representatives to dispense with them as far as possible, and perhaps tacitly rebuke them. These instructions were also intended to rebuke another propensity which an Oriental can scarcely resist, no matter how urgent his business. If he meets an acquaintance, he must stop and make an endless number of inquiries, and answer as many. If they come upon men making a bargain, or

men by the way, or to spend their time in going from house to house for social enjoyment. They were not to go out as learned rabbis, stocked with lore, but, like their Master, they were to strike at the moral consciousness of men, their sense of sinfulness, their longing for Divine help, their gladness of hope at the news that the kingdom of Divine sympathy and succor was come.

For daily support they were to depend upon the generosity of those who felt the benefit of their ministrations. This was only a special application of a great moral equity familiar to the whole history of the Jews. He that imparts ideas enriches more than he who gives bread. The educators of a nation are its benefactors. Those who reap harvests, or dig ores, or forge mechanical forces, are debtors to those who keep alive the spiritual elements of society, without which as an indispensable atmosphere all lower forces become vagrant and harmful. It was wrought into the structure of Jewish society, that the tribe in whose hands was the education of the nation should be supported by the workers of the nation. The intellectual and spiritual, from the first, ranked highest of all. This is not an arbitrary decree, but stands in the order

discussing any other matters, they must pause, and intrude their own ideas, and enter keenly into the business, though it in no wise concerns them." In respect to the injunction "Go not from house to house," Thomson says: "When a stranger arrives in an Oriental village or an encampment, the neighbors, one after another, must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy; and a failure in the due observance of this system of hospitality is violently resented, and often leads to alienations and feuds among neighbors; it also consumes much time, causes unusual distraction of mind, leads to levity, and in every way counteracts the success of a spiritual mission." — *The Land and the Book*, Vol. I. p. 534, American edition.

of nature. No soul is truly inspired which does not yearn to deal bountifully with its benefactor. Gifts of the spirit excite a more exquisite gratitude than any gift of the hand. All spiritual growth is by a remission of selfishness, and toward spontaneous generosity. The same warmth of spring which dissolves the frosts evokes the flowers and lets loose the all-abounding summer. No man will suffer want whose service stirs the inner manhood of men. This does not forbid methodical arrangements for the support of pastors who forego lucrative callings and give themselves to teaching; but it encourages men to venture into needy fields without waiting for those economical adjustments which are but organized generousities, and which will surely follow faithful service.

It may seem strange that the first messengers of a Gospel which was to break down the exclusiveness of the Jewish religion, and bring into one spirit all races and nations, should be expressly forbidden to teach any but Jews. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." There was a double reason for this. They were not yet enough enlarged in mind, or sufficiently catholic in feeling, to deal successfully with those whom their whole education and the public sentiment of their people led them to dislike. There was more than enough for them to do among their own countrymen, with whom they were in lively sympathy, without exposing them to unnecessary odium and opposition from the Jews by entering fields of labor for which they were not qualified.

We cannot deal fairly with the record, if we do not notice the special endowment which was given to the

disciples : “And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils.” Not only had they power to abate evils, but even more remarkable is the power given them of conferring peace and joy : “If the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.” They were to go forth clothed with more than ordinary human power. The entrance of the Divine spirit upon them for a time exalted their faculties into a superior realm, and developed a power over men, and over nature, which commonly lies dormant, but which it was the continual aim of Jesus to develop.

They had a right also to bear condemnatory witness against all towns and villages upon which the light should fall and be criminally refused. “Shake off the very dust from your feet for a testimony against them.” Here, as everywhere, Jesus adjudged the deliberate resistance of men to their enlightened moral convictions as the most criminal act which they can commit. The vices which spring from men’s animal passions, more culpable far than they are generally esteemed to be, are yet not so dangerous as the crimes committed by men’s intellects and moral faculties. *It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.*

If their enthusiasm kindled at the thought of going forth with such royal authority, clothed with such singular powers, and they were in danger of being puffed up with conceit and self-confidence, the continuing discourse of Jesus was calculated to disarm that peril. In effect he said : It is no holiday excursion on which you go. I send you as sheep among wolves.

You are not to relinquish the normal use of your faculties because you have Divine help. God helps men to help themselves. *Be ye wise as serpents and harmless as doves.* They were to be on their guard both against seduction and intimidation. If men could not guilefully lead them through soft ways to their ends, they would turn upon them with bitter words and vindictive persecution. For such trials they needed no other preparation than the indwelling of the Divine Spirit. Before the synagogue, the Sanhedrim, the civil court, or the royal court, they would need no cunning art of pleading, no prearranged argument. The danger would bring the inspiration that should give them a suitable answer. Their simplicity, their trust in God,—manly courage in childlike natures,—would be the most eloquent defence, as well as the most novel. Whatever else was needed, God would provide. *It is not ye that speak, but the Spirit of your Father which speaketh in you.* With all this, do not expect easy success. You carry peace, but shall see discord at every step. Truth divides men. The same sun that draws forth fragrant flowers sees its light and warmth producing poisonous weeds. You carry transcendent blessings, and yet men will hate you. They are committed to selfishness. They love evil pleasures. Be not surprised; they have called your master *Beelzebub*, how much more will they deride you! Be not afraid of them; they can only harm your body. Fear God rather, in whose hands is your spirit, and who has dominion over you here and hereafter. *Fear Him who is able to destroy both soul and body in hell.*

But in all this inaugural discourse there is nothing more remarkable and assuring than the distinct and

vivid inculcation of God's special and particular providence, extending not alone to men and society, but to the animated kingdom below men. *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. . . . Ye are of more value than many sparrows. . . . The very hairs of your head are all numbered.*

Through this faith in a personal God, who is momentarily conscious of the affairs of creation, and who can through natural laws execute his will and control the events of life, men have achieved the noblest tasks, endured patiently the severest sufferings, and turned adversity itself into benefit. The belief in a God, a present help in time of need, has developed heroic lives, not only in men of strength and ample endowment, but among the lowly, the weak, the ignorant. The faith in a God not excluded from his domain by any barrier of natural laws, but through them working the counsels of his will, is a truth so invigorating and consolatory that the world will not let it die.

It is probable that the first essay of the disciples was short. They were unable as yet to carry forward a great work. They urged repentance and proclaimed the Messiah. This was familiar ground to every well-educated Jew. They also performed acts of mercy, joining a practical benevolence to instruction. They cared for the bodies while they elevated the souls of their countrymen. On their return, news came of the beheading of John the Baptist. This must have come near to all of them, and especially to those who had been his disciples. They had just been warned of the sufferings which must be expected by those who resist

the evil passions of mankind. John's martyrdom was the first exemplification of it.

Herod, who had put John out of the way, was perplexed at the accounts given of the wonderful progress of Jesus. Such a widespread excitement could not long pervade society without awakening the attention of a ruler jealous of his power and suspicious of every movement that might disturb its security. The fame of Jesus sounded in the palace. Men speculated upon his nature and designs. Among Herod's attendants were pious Jews. Some thought one of the old prophets had returned. Elijah was selected, not, probably, from any supposed strict resemblance, for there could hardly be two natures more unlike. The fitful energy of the half-civilized prophet of the wilderness, irregular, impetuous, terrible, and the calm and constant dignity of Jesus, had nothing in common. There were some who said that John had come to life again. This opinion seems to have struck Herod as probable. He had had a rude admiration of the stalwart reformer of the Jordan, and had regretfully suffered him to be slain. In a mind brutal and debauched, religion would scarcely rise higher than a confused superstition, and Herod had a vague notion that perhaps John had returned to life clothed with marvellous power from the other world. *Therefore mighty works do show forth themselves in him.* Luke adds: *And he desired to see him.* This might have been only curiosity. But is there not, even in brutal natures, at times, a vague yearning toward the good?

Jesus was himself deeply moved at the tidings of John's death. It threw a prophetic shadow upon his path. He said to his disciples, *Come ye yourselves apart*

into a desert place, and rest awhile. It is not good to live too much among men. Solitude is as needful as sleep. In ardent society men are giving forth or receiving influence incessantly. Like trees blown out of shape by unmannerly winds, the human spirit needs stillness in which to regain its equipoise and proper shape.

Out of the intense excitement of the crowd — *for there were many coming and going, and they had no leisure so much as to eat* — Jesus withdrew, and, taking ship, crossed over with his disciples near to Bethsaida Julias, on the northeast coast of the Sea of Galilee. To the east of the mouth of the Jordan is the plain of Butaiah. Wilson describes the plain as two and a half miles long by one and a half wide. Where it borders on the sea it is marshy, but farther inland it is rich and productive. The eastern bound abuts upon a barren and rugged spur of the mountain, which shuts down to the lake. Jesus, who loved hills and mountains, could hardly have found a place more fit for retirement and easily accessible solitude than the west side of this mountain spur. That he ascended a certain way up its rocky side, we know from John. Before him toward the west lay the verdant plain, and, still beyond, the city of Bethsaida. Scarcely could he have sat down, before, streaming from the city, he beheld vast crowds of people coming toward him. From Capernaum to the mouth of the Jordan is but a distance of two miles, and from the Jordan across the plain to the hill but about two more.

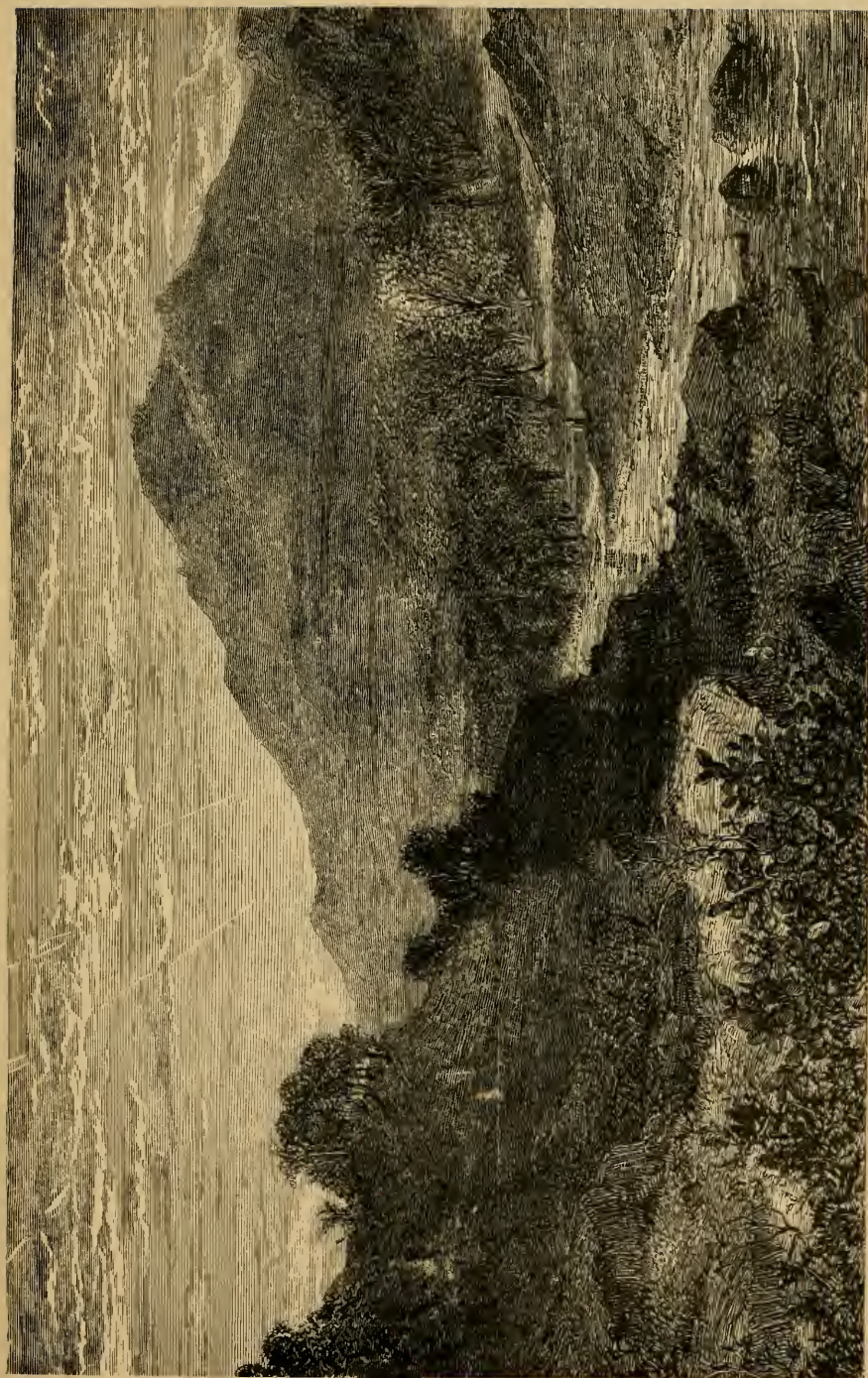
No sooner had the people in and around Capernaum seen the direction taken by his boat than they followed along the shore, rousing village and town as they

went; and, pushing through the city of Bethsaida (which Thomson thinks lay upon both banks at the mouth of the Jordan), bringing fresh recruits at every step, they swarmed up to the hill.

Weary and worn as he was, the sight of this eager crowd touched his heart. No more solitude! He welcomed them, and resumed his instruction, and "healed them that had need of healing." Thus a day that was to have been for rest proved incessantly laborious until the going down of the sun.

By this time the disciples, in moving about among the vast throng, began to see signs of trouble. Little children, and their mothers, and hundreds hanging on the outskirts, must have begun to feel hunger. The disciples counselled him to send the multitude away to their homes, or to near villages, for food. Jesus questioned his disciples, and found that they had but five barley loaves and two small fishes. To their amazement, Jesus commanded them to seat the vast assembly upon the grass. Then, taking the loaves, he looked up, breathed a blessing upon them, and began breaking and distributing through his disciples to the multitude. At every touch the loaf increased. Not only did the people satisfy their appetites to the full, but of the fragments much was gathered up, — twelve baskets.

This event must be regarded either as an invention, an apocryphal story pure and simple, or as the result of direct Divine power, acting in an unusual manner. It was an act done in broad daylight, in a place where stores of provision could not have been hidden, in a solitary place where Jesus had gone to be alone. The explanations of miracles of healing sometimes



VIEW BETWEEN SAFED AND TEL JULIAS.

attempted — magnetism, imagination, clairvoyance — can have no semblance of plausibility here.

Reduce the number, — “five thousand men, *besides* women and children,” — and the marvel is not changed. If there were but five thousand in all, or even only five hundred, to multiply five loaves and two fishes for the supply of their eager appetites, and to gather up from the fragments a large quantity, would be marvellous enough. It was not a glancing event which might deceive the eyesight. The act must have continued long; it was in the presence of the whole throng; it was tested by the mouths of hungry men. Let any quartermaster who has made provision for a brigade of soldiers say whether a row-boat could bring the required supply, or whether it could have been secreted in the wilderness. The transaction, in the simplicity of its motive, in its elevation above all known natural causes, in the impossibility of illusion, as well as in its humanity and naturalness, stands as a fortress among miracles.

This event marks the culmination of popular enthusiasm toward Jesus. From this date decisive influences began to work, and he never again had the common people so thoroughly upon his side. The moment of its utmost elevation is the moment when the wave is breaking.

At this period of his ministry Jesus seems to have been fairly radiant with power. His divine energy blazed forth incessantly. The days were coruscations of miracles. On land and sea, wherever he went, the manifestation of Divine power leaped forth on every side, and nature, holding on its accustomed march, beheld new phenomena shoot across its paths, with

bright illumination, taking nothing from regularity, but adding something from the direct Divine will.

The people, already enthusiastic, were transported by this wonder of power. They cried out that the Messiah had come! This was he! Now shall there be deliverance in Israel, when once he flings off his disguise and assumes his sceptre! In their eager zeal they determine to break through his modest disguise and precipitate his royal disclosure. They approach him with their purposes. He draws back. They determine "to take him by force" and "to *make* him king." His disciples seem to have been pleased with the movement, and to have lingered, against his wishes, until he "straightway constrained" them to take ship for the other side, while he dismissed the multitude.

Jesus, who, after the crowd dispersed, ascended the mountain, spent the time until toward morning in prayer. This Divine communion was his rest and his food. Prayer is at once a Divine inspiration and a human instinct. Souls that point upward pray by necessity of aspiration. There is no argument for prayer, any more than for breathing, for loving, for hoping, for yearning after things noble and spiritual. It is not a form of begging. If it permits solicitation, it does not stop at that. It asks as a child asks. Under the tree lies much fruit which dropped of its own ripeness, but every shake will bring down more that the bough is waiting to drop. There can be no argument against prayer, but only against a narrow and beggarly view of it. It is interchange of thought. It is soul infolding soul. It is the look back to God, whose face has shined upon the heart with stimulating love.



PETER'S FAITH TESTED.

From the stillness of the mountain retreat, Jesus descended to the shore of the stormy lake. Yonder lay the boat, with his disciples toiling at the oar. They had been blown past Bethsaida, and could not even hold their course for Capernaum, but were drifting toward the plain of Genesareth, an hour below Capernaum, on the western side of the lake. It was not far from dawn, — the fourth watch. Something more than the tempest befell them, — a great fear. With wild outcry they shuddered at what seemed to them a spectre, moving near but passing by them. They “cried out for fear.” Across the wave came the instant response: “Be of good cheer; it is I: be not afraid.” Half bewildered, Peter, like himself, rashly demanded that he too might walk upon the water. To such as he fact is the foundation of faith. He boldly descended; he took some steps; but it was a strange experience to stand upon water! Looking upon the black waves growing gray in coming twilight, and seeing how boisterously the wind blew, he began to sink, and cried out again. Jesus led him back to the ship, gently chiding his doubts. The company were overwhelmed with amazement, and prostrated themselves before their master, in worship. “Of a truth thou art the Son of God,” they said; as if, a few hours before, the miracle of the loaves had not convinced them that their master was the true Messiah! But miracles carried only a beam of light, not general illumination. They astonished, but did not reason or instruct. They were employed as instruments of authentication, and even more, of practical mercy. Jesus appealed to reason and to the moral sense first: miracles were but auxiliaries to these.

They landed upon the plain of Genesareth, now uninhabited and overgrown with thorns, but then the very garden of Galilee, and praised by Josephus in terms almost extravagant. It was full of villages and swarmed with population. On the tidings of his presence the whole region poured forth. Such now had become his fame as a healer, that the sick were brought to him from every quarter. Such was the confidence which he wrought that men besought permission to touch his garments, "and as many as touched him were made whole."

Returning toward Capernaum, he met the multitudes again, many of whom had been present at the wonderful distribution of bread. Jesus perceived that many had sought him from the most mercenary considerations. *Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.* In such a crowd every side of human nature would be seen. While some followed him from love, some from moral sympathy, some from curiosity, many followed in hope of food without labor.

The conversation which followed is important, both from its intrinsic matter, and as showing how from things the most trivial Jesus deduced, not by ingenious fancies, but by a simple and natural unfolding, the profoundest views of life and duty. Men saw that the commonest things had vital relations with the moral sense, and that seeming trifles, like seeds, dropped from a great principle, and might be developed again into a principle.

"Master, when camest thou hither?"

"Ye seek me not even for the sake of beholding a miracle, but in hopes of getting food without labor.

Feed the soul, and not the body only. Seek *that meat which endureth unto everlasting life, which the Son of Man shall give unto you.*"

"What shall we do that we may work the works of God?"

"Believe on me, whom God hath sent."

At this point the better educated Scribes struck in, evidently men who had not been present at the scene of the distribution of the bread. "What sign showest thou then? What dost thou work? This bread of which you speak, is it better than our fathers ate in the wilderness, the heavenly manna?"

"Moses did not give you a real heavenly bread when he gave you the manna. The heavenly bread must feed the soul, and not the body. The bread of God must be a living loaf. It is He which cometh down from heaven, and giveth life unto the world."

Then, in a spirit like that of the woman of Samaria when she said, "Give me this water, that I thirst not, neither come hither to draw," they said, "Lord, evermore give us this bread."

Nothing could externally seem more propitious; and yet the time had come when the people, who were all aglow with enthusiasm at his miracles, were on the point of revolting against his spiritual teaching. For when Jesus explicitly declared, "*I am the bread of life,*" and distinctly assumed the attributes of Divinity, solemnly affirming his personal power to confer blessings upon the soul, and charged them with guilt in not believing in him, — declared himself God's immediate messenger, clothed with a judicial power of saving or excluding men, — a power reaching far over into the great future, to "*the last day,*" — the power

of raising them from the dead, and establishing them in eternal life, — there was a general movement of discontent, which broke out into murmurings. This discourse probably brought to a head and disclosed a variety of influences which were acting upon the minds of the people in a desultory way. High excitements, unless they take on some form of action, soon react.

In spite of every effort, Jesus had not been able to keep down the wild tumult of enthusiasm which his presence developed. The people took it for granted that he would soon give them some organization, or at length fashion them into a party or school. They said, doubtless, "All this teaching is ingenious enough, and very well in its way, but what does it amount to? *Nothing is done.* When will his lessons take on a practical form?" They attempted to force this result, and to compel him to take the place of a king. He refused to be king, which all his power evidently fitted him to be, but assumed instead to be something a great deal higher, — Son of God! Here were men that had known him from childhood, worked with him, knew his parents and all his kindred; and when they heard him calmly claiming that he came down from heaven, they cried out, "Is this not Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?"

In reply, Jesus repeats his claim of life-giving power. He assumes authority of the very highest kind. Throwing aside all hesitation, he says to the discontented, scowling crowd that which no sane man could utter of himself if he had not transcendent reasons for it: *I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the*

bread that I will give is my flesh, which I will give for the life of the world.

They ridiculed this idea as a kind of cannibalism, breaking up into knots, and disputing excitedly, "How can this man give us his flesh?"

With such, to them, strange discourse, there was a bearing which commanded attention. They would have left an ordinary man amid such speeches as not worth spending time upon. But this man stood in their midst confronting them with truths and claims that offended their feelings, and yet they listened. The synagogue was in commotion,—for this scene took place in that brilliant marble synagogue in Capernaum, the ruins of which are yet found, revealing its magnitude and magnificence.

Not only did Jesus attempt no excusatory or palliating explanation, but he pushed the truth home in a manner growing more intense with every sentence. *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.* Repeating that offensive phrase over and over, he says, *Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. My flesh is meat, my blood is drink. Eating my flesh and drinking my blood, ye dwell in me, and I in you. I live by the Father, and so he that eateth me shall live by me.* This phrase did not sound so bloody to the Jews, who were familiar with the shedding of blood in sacrificial service from their youth, as it does to our ears. It was the thing meant, the assumption of what they justly regarded as Divine power, that inflamed their anger. But the time had come for a more full disclosure of the nature and claims of Christ. They all understood him as transcending the claims of a prophet simply, and

assuming functions absolutely Divine, and in a manner perplexing and offensive. For he took the natural symbols, bread and flesh, manna and sacrifice, — peculiarly sacred to the Jews, — and put them beneath him, claiming not simply superiority, but that these dear and venerable symbols had no sacredness except what they had derived from him, and he, a man obscurely born, and raised in their very midst, admitted to no religious office, not even having had an education such as the Scribes always had! It was intolerable. They had been fooled. The words of revolt began: “This is a hard saying; who can hear it?”

His disciples felt the contagion. They joined in the complaint. Jesus replied to them, straining the bow more tensely, and driving home the arrow of his absolute divinity and heavenly origin to the uttermost. *What and if ye shall see the Son of Man ascend up where he was before?* He then declared that his meaning in all these teachings could not be understood by sensuous reason, but only through moral sympathy. It required spiritual intuition. *The words that I speak unto you, they are spirit and they are life. . . . No man can come unto me except it were given unto him of my Father.*

The die was cast! The bands were broken. “From that time many of his disciples went back and walked no more with him.” Even his twelve companions wavered, and gave signs of abandoning him. He was like to be left alone.

The multitude he let go, but sought to draw back his disciples to their allegiance. Turning to them, and doubtless with all that intensity of countenance and engagingness of manner of which we have seen repeated instances, he said tenderly, *Will ye also go*

away? Never did Peter's courage and enthusiasm better become him, or better serve his fellows, than when he swept away the last lingering doubt: Lord, to whom shall we go? thou hast the words of eternal life; and we believe and are sure that thou art the Christ, the Son of the living God.

CHAPTER XXI.

UNDER THE SHADOW.

ALTHOUGH the scenes last recounted took place on the eve of the Passover, and Jesus was accustomed to observe the great festivals of his people, and caravans were now going past him, thronging toward Jerusalem, he did not choose to go thither. John gives the reason: "He would not walk in Jewry [Judæa] because the Jews sought to kill him." It is not necessary to suppose that the religious authorities were preternaturally evil, and that the Temple was a nest of venomous serpents. That there were among them many unprincipled and wicked men is true; but the body of the educated Jewish classes were simply party men, and had the vices which infest partisans. They were jealous of their personal influence; they were fiercely attached to their religious system; they were intense by nature, and fanatical by education; they had the awful virtue of consistency in cruelty, for they would kill or be killed with equal readiness for their religious faith.

But this Judæan reformer had become too dangerous to be tolerated. The leaders may be imagined as reasoning thus: "He cannot be won. He cannot be silenced. His influence grows. His works or feats of necromancy increase every day in number and marvellousness. The people are gone crazy after

him. He must be subdued. Only death can still him, and death it must be. When the whole venerable fabric of the Jewish faith is at stake, what is the life of one man? It is not we that seek his life. He runs upon his own fate. We have waited long enough, and reasoned, and offered terms the most flattering. We reap only denunciation and shame before the foolish crowds. If he will perish, his blood be upon his own head! The Jewish state groans under too many evils already to be patient with this traitor to the faith of the fathers, who, under a pretence of reformation, is seeking to lead away the whole foolish common people from their religion. Let him die!"

It was in this mood that they heard of the dissatisfaction which had developed itself when, instead of taking an open and manly ground as leader of a patriotic revolution, he had advanced the most extraordinary claims to Divinity, and disgusted even his friends with pretensions that seemed either insolent or insane.

We are not therefore surprised that a deputation from the Scribes and Pharisees at Jerusalem appeared in Galilee, to take advantage of this favorable change in public feeling, and still further to alienate the people from Jesus. As the people were stone-blind to the real interior meaning of his teachings and their spiritual richness, the deputation determined to play upon their superstitious regard for the national customs.

If there was anything which was becoming in the eye of a Jew, it was scrupulous separateness from all other people, and ceremonial cleanness, which was regarded as real moral cleanness. A good Jew, therefore, was in perpetual fear of defilement, and lest he should

unawares touch something that tainted his hands with uncleanness. Thus frequent washing had become a ritualistic superstition, nor was it confined to the person ; if earthen vessels were ceremonially unclean they were broken, but if of metal or stone they were purified by washing, as also were utensils, tables, and various other things. These ceremonial observances, like the signing of the cross in modern times, were not burdensome ; they kept the conscience in good content, they appealed to the national pride as a mark of the superiority of the Jew and his separateness from all other people, and, handed down by the elders through many years, they had a flavor of sanctity and patriotism.

Now in regard to these ritual observances Jesus and his disciples were conspicuously indifferent. "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" ask the deputation. For their purposes, admirably put! "See what the effect of this man's teaching is upon his disciples. Is giving up the customs of the fathers the way to reform?"

The reply was not an excuse, but an attack, quick and irresistible. "Do I neglect the customs of the elders? But ye break the commandments of God that ye may keep human traditions. Ye have put out true piety by a pretence of saving it." Jesus then pushes home the charge by pointing out the shameless ingratitude of which a child might be guilty toward a parent by a trick of tradition.

He knew the deadly purpose of the Scribes, and was in no mood to smooth over matters which lay at the root of morality. Since they had aimed to detach the people from him, Jesus put them upon trial be-

fore the people. "And when he had called all the people unto him," he attacked the whole system of pernicious ethics by which these pretentious teachers were destroying the very vitals of piety, and leaving only a hollow external form. Sin lies in the emotions and motives. He is evil who allows himself to think evil. What if meat has not been ceremonially purified, — is a man's soul hurt by the eating of it?

Jesus fell back upon the great natural sentiments of humanity. Religion is not the carrying out of church observances. You are not soiled by eating or drinking contrary to ritual customs. Nor, on the other hand, will you be made pure even by rigidly conforming to every church rule. It is the heart that determines moral condition. Right thoughts and right actions make true piety. Wrong thoughts indulged and evil feelings cherished cannot be atoned for by religious observances. If a man is true, kind, just, noble in his purposes, he may let the traditions of the elders, Jewish or Christian, take care of themselves. All sanctity lies in the soul.

We have but a shadow of the full discourse, which baffled the designs of his questioners, and left them in confusion before the people; for his disciples came to him, saying, "Knowest thou that the Pharisees were offended, after they heard this saying?" But they were not to be pitied. "Let them alone; they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Although he had thrown back his immediate assailants, there were many reasons why Jesus should suspend his labors in the familiar region around the

Sea of Genesareth. John's death; the news that Herod, whose curiosity was dangerous, was making inquiries as if anxious to see Jesus; the break in the feelings of his followers; the presence of the deputation from Jerusalem to watch and work up any element of discontent,—these things all determined Jesus to withdraw for a time from the scenes of that intense activity which had characterized the few past months. Indeed, this was the end of his ministry around the Sea of Galilee. Hereafter he would revisit these endeared places, but only transiently. Capernaum was no longer to be his home. The crowds would push their daily traffic upon and around the sea, but his mission there was over, and after a few distant circuits he would begin that progress toward Jerusalem which should lead to his death. Then, when next he is seen upon the shores of this lake, his dispersed followers will be found again at their nets, and he will walk before them as one returned from the spirit land, wearing the human form, but in a manner ineffable.

The real state of public feeling at this crisis cannot be learned by the simple phrases which hint it, so much as by the effects implied in the conduct of Jesus. The magnificent series of miracles, which had for months been as the overflow of Jordan, shrank back to cautious limits. The clamor of wonder and the wild enthusiasm of gratitude were restrained with growing strictness. The shadow of danger fell upon him from the royal court, and he warned his disciples to "beware of the leaven of Herod." He also, with more emphatic authority, warns them of the machinations of the Pharisees and Sadducees, not alone of their dangerous ethics, their subtle insincerity, but of that



THE LADDER OF TYRE.

under-working, that sinister management, those plots which would suddenly break out from this "leaven of hypocrisy." The receding tide of popular favor, the disappointment and discontent of ambitious men looking for personal and political advantage, gave to the expert Scribes the very material which they needed for their malign purposes.

This condition of things in no wise lessened the courage of Jesus; he met every encounter with an almost impetuous boldness. At no period before had he so followed up a truth, pressing it home upon disliking consciences and impaling his adversaries upon it. Instead of prudently withholding his offensive claims, he every day divulged them more clearly. But as, in the state of feeling which existed and fermented, this course would soon bring on a violent issue, before his hour had come, he seems to have determined to withdraw from observation, and to return, if at all, only when he was ready for his passion and final sacrifice.

That seclusion and comparative rest were sought, and not a change in the field of labor, is plain both from the character of the region to which he repaired, and from his express wishes, which are mentioned in Mark. "And from thence Jesus went into the borders of Tyre and Sidon, and entered into an house, *and would have no man know it*; but he could not be hid." (Mark vii. 24.) It was not to the sea-coast nor to the cities of Tyre and Sidon that he repaired, for that would have been to court excitement. There was a strip of land along the river Leontes and the Anti-Libanus mountains, about five miles in width, and near thirty in length, which had been in controversy

between the kings of Tyre and of Palestine, but which was made over to Hiram by Solomon; and this was the "coast," or, more properly, border-land, — a region eminently suitable to Christ's purpose of temporary retirement and rest.

But he was driven thence by an unexpected scene. A Gentile woman had heard of him, and of his presence in that region. She was evidently a woman of great intensity of feeling and strength of purpose. She had a daughter "grievously vexed with a devil." Jesus had come hither for seclusion. To grant her request would set the whole region into a blaze of excitement and drive him out. "He answered her not a word." It does not follow that his silence meant refusal. This woman was not one who was likely to go away unanswered. He waited for the bud to blossom. His disciples, seeing only the exterior, interfered with officious advice: "Send her away, for she crieth after us." He signifies to them that a larger reason than mere personal annoyance might have been urged; namely, that to the Gentiles the light would shine when first he had prepared his own countrymen. What the mother's heart enlightened her eyes to see in his delay, what his disciples did not perceive, now became manifest as she pressed forward to his very person and fell down and clasped his feet in the manner of Oriental worship, while her drawn-back soul like a bow let go words that struck like arrows: "LORD, HELP ME!" Love can afford to wait when it has determined to grant; for even utter willingness loves solicitation. Jesus tries her with a statement of the Jewish view of the proprieties of religious gifts: "Let the children first be filled; for it is not

meet to take the children's bread, and to cast it to the dogs." Such words from such a being to such a woman, — a mother, pleading for a lost child, and that child a daughter! But men throw wood upon the fire, not as clubs to put it out, but as fuel, to make it blaze brighter and hotter. What is quicker in reply than love? What fence can parry a mother's beseeching for her child? Quick as thought she answered back, in words full of boldness and humility singularly tempered together: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table!"

Admirable! This woman's soul measured his own. She was no longer Jew or Greek. She was a woman, standing upon those strong affections which are the glory of all mankind, and whose full exercise lifts one above all the specialities and distinctions which society breeds. Jesus met her wish with an outburst of reciprocal feeling: *O woman! great is thy faith: for this saying go thy way; be it unto thee even as thou wilt: the devil is gone out of thy daughter.*

This intensity of a high purpose, this imperative will, unrebukable, impetuous, persistent, strong in the certainty of the goodness of its desires, reaches to the soul of God, partakes of its divine power, and becomes irresistible. A noble desire becomes a purpose, the purpose draws into itself the soul's whole life, then it catches the divine inspiration, and flames forth into victory. In its transcendent moods the soul is the highest power in nature, and rules natural law as if it were a part of the Divine will.

For this picture of a royal soul that would not be turned back from victory we are indebted to Christ's silence and delay. It was by not giving at once that

Jesus disclosed this woman's nature. Had he answered her wish at the first word, we should have been without this exquisite scene. Pity that the record drops her out, — a rare gem, glowing for a moment, and lost !

How long Jesus had been in his comparative solitude when this scene took place, and how long he remained, we have no means of determining. Such a miracle would be apt to stir up the whole region, and bring upon him that notoriety which it was his very purpose to avoid.

Aside from the reasons already given, after such prolonged and excessive labors of the most exhausting kind as he had undergone for months, he needed rest. Going northward, he traversed the border-land of Sidon, to the foot of Lebanon. Turning east, he came into the upper region of Decapolis, thus passing around the sources of the Jordan to the north of the Sea of Galilee.¹

Then turning southward, he came again to the head of the Sea of Galilee on the eastern shore. This was

¹ The region of Decapolis lay east of the Jordan, with the exception of the little territory Scythopolis, close to the western bank, at the southern end of the Sea of Galilee. In addition to Damascus and Scythopolis, whose sites are well known, its chief towns were Gadara, about six miles south-east of the lake; Pella, on the side of the range of Gilead, opposite Scythopolis; Philadelphia, the ancient Rabboth-Ammon; Gervasa, whose ruins are the most magnificent in all Palestine; and Canatha, the Keneth of the Bible, situated eastward among the mountains of Bashan. Decapolis was not strictly a province, like Galilee, Peræa, or Trachonitis. It was rather an assemblage of little principalities classed together, not because of their geographical position, but because they enjoyed similar privileges, somewhat like the Hanse towns in Germany. Six of the great cities of the Decapolis are now ruined and desolate, and the others, with the single exception of Damascus, are represented by poor miserable villages. — PROF. J. LESLIE PORTER, in Kitto's *Biblical Cyclopædia*.

near the place to which he had once before resorted for solitude and rest,—at that time coming to it from the west. It was here that the great miracle of the feeding of five thousand was performed,—the critical miracle which, though thrilling the people with amazement, yet, strangely, was the turning-point in his influence. There is no mention made of discourse or miracle during this journey, though he afterwards taught and healed in Decapolis. It was a Gentile region. Jesus repeatedly teaches that the gospel was to come first to the Jews, and not to the Gentiles. This was not in the spirit of a narrow Jewish national feeling. Palestine was the nest; but when once the truth was fledged, it should fly and sing in every land under heaven.

Once more in the neighborhood of the Sea of Galilee, Jesus could not be hid. There was brought to him here a deaf-mute. The detail of the process of healing is remarkable. It was not by a word of power, but by certain simple actions, which simulated the application of medical remedies. He put his finger into the deaf man's ear, and touched the dumb tongue with spittle from his own mouth; he raised his eyes to heaven, and, sighing deeply, said, "Be opened!" As he had drawn the man out of the crowd that seems to have accompanied him, the miracle was seen by all. Though all miracles are wonderful, this one, perhaps, was complicated, or had peculiarly painful attributes known to all, and therefore excited general sympathy. Certainly, the sudden transition from voicelessness and utter silence into a world ringing with intelligible sounds would be, to the patient, wonderful enough, and his ecstatic manner might well ex-

cite the multitude. Then, too, the conduct of Jesus was peculiarly impressive,—that longing upward look, that sigh,—as of one who for the moment forgot that any were looking upon him. Either of these, or, more likely, all of them together, inspired an uncontrollable enthusiasm in the crowd, to restrain which Jesus “charged them to tell no man”; and, quite naturally, “the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.” It would seem as if the spectators were in part those who had heard of, or even participated in, the discontent which spread abroad after the miracle of the loaves, and this exclamation, “He hath done all things well,” was uttered as if vindicating Jesus from the unjust prejudice which had grown up.

This miracle put an end to all possibility of seclusion. At once there swarmed to him vast numbers of sick of every description. The effect upon the multitude was most salutary, and they “glorified the *God of Israel*,” — a phrase which would have double significance if we suppose that it was used by Gentiles who by this scene were drawn toward the worship of the true God. Jesus resumed his labors of instruction, and, the region being remote from towns, he a second time fed the multitude by repeating the miracle of the loaf in circumstances strikingly resembling the former occasion, and yet indubitably different.

But while he doubtless found many of his countrymen in Decapolis and Peræa, his real and loved field of labor was the other side of the lake; and we soon find him crossing to the west side, and landing at Mag-

dala, a beautiful city on the lower margin of the plain of Genesareth. Built upon a level plateau, girded in by rocky heights, it looked out over the chief field of his labors. But there were other things to remind him of past life. He was met by his familiar adversaries, who seemed now to be acting in concert throughout Galilee. There must have been a strong current running, which could draw in the self-indulgent Sadducee, whose name now first appears as in active co-operation with Pharisees. After his considerable absence he returns to find the excitement unabated, and his first attempts at instruction met with a venomous controversial spirit. His enemies, taking a hint from the popular reaction that followed the great miracle of the loaves, hoped that some new entanglement might spring out from a profusion of his mighty works. They "began to question with him, seeking of him a sign from heaven, *tempting him*." But what are miracles to men in heart stone-blind? What would signs from heaven be to men who were shrewd politically, but unknowing and insensitive to spiritual tokens? The face of the sky they could discern, but its depths, from which came those "signs of the times," from far within, they could not discern.

This unkind reception went to his heart. His hour was drawing near. The shadow of death lay upon him. He could not go into conflict with them. As one who, lost to the conscious presence of spectators, turns in his mind some weighty interest, until with a long, deep breath he wakes, so, says Mark, Jesus "sighed deeply in his spirit," or from the depths of his soul, and said, with the sad words of a veiled prophecy, "There shall no sign be given unto this

generation"; and Matthew adds the significant clause, "but the sign of the prophet Jonas." The story of Jonah gave him a striking analogue of his own coming fate.

There was no room for his labor among the familiar haunts on the western shore. As he turned to go again to his boat, the whole lake lay open before him, not as now cinctured with solitary hills, but edged with towns and villages. Beyond to the east run the ranges of the Jaulan and the Hauran, whose sides and valleys fairly sparkled with towns and magnificent cities, even the ruins of which now excite wonder. Never, perhaps, had so many cities been built, and filled with palaces, temples, theatres, and statues, upon sites remote from commerce, and selected apparently for their romantic scenic beauty. The Romans followed the Greeks, and roads, pavements, bridges, and towers sprung from their practical civilization. If Jesus cast his eye over the waters to those near or distant heights, from their purple sides they must have flashed back hints and glimpses of marvellous architectural civilization, beautiful on its exterior, with all that unscrupulous wealth and imperial power could do, but within heartless, sick, and already passing away.

Not upon these would his eye dwell long, but upon the familiar circuit of the Galilean shore. There was Capernaum, his home; beyond, Chorazin; around the bend of the shore, the mouth of the Jordan, and, on both sides of it, Bethsaida-Julias; while farther to the left and north stood Safed, that "city on a hill that cannot be hid"; and far behind, rising in silent grandeur, as if it were the aerial guardian of all the region around, rose the snow-clad summit of Hermon.

He loved these scenes. If the human soul has power to clothe external nature with associations which give life to dead things, and cover rude and homely objects with beauty, how much richer must have been the atmosphere thrown around the scenes of his childhood, of his manhood and ministry, by such a soul as Christ's!

He left Magdala abruptly, and returned to the eastern shore. The time was come to arm his disciples against those poisoning influences which were filling the air as with a malaria. They were not yet strong enough to resist the infection of social sympathy. "Beware of the leaven of the Pharisees. Take heed of the leaven of the Sadducees. Be on your guard against the dangerous favor of Herod."

The words fell upon their ears strangely. They looked at each other and whispered, "Leaven? It must be because we have not taken bread with us; there is but one loaf." And these were the instruments by which Jesus was to work! Well as he knew them, this simplicity of undiscernment surprised him; and he almost sharply calls to their mind, with catechetical particularity, the two miracles of feeding thousands, by way of rebuking their lack of faith and of understanding.

Jesus now arrayed himself determinedly against the policy and influence of the religious teachers. There could be no fusion. He foresaw the result to himself; and though he would not rush hastily forward to danger, his manner and teaching were those of one who is devoted to death, and is calmly though slowly moving toward it.

At Bethsaida Julius he healed a blind man, and

Mark gives the manner of it with a circumstantiality which makes it a picture, and indicates, too, how Jesus identified himself with those whom he healed. He took the blind man by the hand; he led him forth out of town, still holding his hand; he again put spittle upon his eyes, as if it had a medicinal virtue in it; then he put his hand upon him, asking if he saw aught. The man saw things yet in a blur,—“men as trees walking.” A second touch restored him to clear and perfect sight.

Once more Jesus leaves the sea, and goes north again, to elude the active intrusion upon him of the Scribes, whose fiery questions turned discourses of instruction into irritating controversy, and were in danger of drawing his hearers into parties, rather than of developing in them calm and sweet dispositions.

The river Jordan draws its supply from three sources. Farthest to the north is the Hasbany, whose earliest drops trickle from the melting snows of Hermon. Next in the descent, and coming in from the east, is the water from the extraordinary Pool of Dan. “A splendid terebinth and a not less splendid oak droop over this little stream.” But another, and historically by far the most interesting, source of the Descender (for such is the meaning of Jordan) is to be found at Banias, or, as it was more generally called, Paneas (in honor of a sanctuary there placed to the heathen god Pan). From a cave in the base of a mountain issues a broad and deep stream, in our day rushing forth among carved stones, and over the splendid ruins of the famous city of Cæsarea Philippi. This city was at the extreme bound of Palestine on the north. To this neighborhood, which not long before he had visited,

Jesus now again betook himself. It is not probable that he entered the city. Matthew says, "into the *coasts*," but Mark, "into the *towns*, of Cæsarea Philippi." It was a pause in his history. He seems here to have been much in contemplation and much in prayer. The intervals of his time were spent with his disciples, for he devoted himself to preparing them for the scenes which lay before them, and upon which his thoughts more and more rested. They had now been with him during the most active part of his ministry. They had dwelt in the most intimate relations. What love he felt for his friends one may learn from those conversations which John reports just before his arrest, and which in tenderness and elevation have no equal in human experience. The divine and human meet in these expressions. They have the intensest spiritual aspiration united to a pure passionate human sympathy.

But what effect had this long familiarity produced upon the souls of his disciples? Had they too seen, wondered, forgotten, and gone back, as had hundreds of superficial followers? He knew how feeble was the spiritual element in them. It was needful to give to it the most powerful invigoration. He drew them aside, and in solitude lifted their souls up into the realm of prayer. In that serene and wholesome mood, in which the turbid elements sink to the bottom and the nobler feelings rise and rule, Jesus brings them to a solemn review of their state, and of their truest convictions respecting him. He inquires of them what report they bring of the public sentiment respecting him. One has heard the Herodians call him John the Baptist. Another reports that by some he is

called Elijah, who was universally expected to come again before the Messiah. Jeremiah, and one and another of the old prophets, were mentioned among the people. But no one as yet had thought, or, thinking, had dared openly to avow, that Jesus was the long-expected Messiah.

But whom say ye that I am?

In view of the scenes of discontent and opposition through which they had passed, and the exhibition of the widely various popular sentiment, this question was a challenge. Peter, before all, as usual, but with an inspiration which carried him up to an intense enthusiasm of confidence, answered for all, that he was the very Messiah, in a sense which far outran the highest Jewish expectation: "THOU ART THE CHRIST, THE SON OF THE LIVING GOD"! This glorious enthusiasm of faith brought Peter up into the realm where Christ dwelt. For the moment all weakness was gone. His lower nature was still. The noblest elements in their highest mood reigned. Upon Peter, in that sublime mood, and representing as in a transfiguration the grand element of faith, Jesus declared that he would build his church. To Peter, in this refulgence of faith, should be given the keys; for he that has such intense and supernal faith can open the spiritual door and lead in the souls of others; in such divine exaltation of soul he would discern and judge all things rightly, binding or loosing with unerring truth.

The coarse external interpretation given to this scene reduces it from its superior spiritual elevation, and makes it an act of external ecclesiastical mechanism; which, if it had been true, would surely not have

been left by Jesus without further record, forgotten by the Apostles, and not claimed by Peter himself.

Rejoicing in this unity of spirit in his disciple band, Jesus did not deem it safe, as yet, for them to make his personal Messiahship the theme of teaching. He strenuously forbade them to mention it. Quite aside from the effect which would be produced upon the public mind in its agitation was the fact that they themselves were not in a condition to receive the whole truth.

Jesus now attempted to prepare them for that which actually lay before them in his and their history. With particularity he enumerates the sorrows to come. He must leave Galilee to go to Jerusalem. He must suffer much. He must be rejected by the elders of his people. He must be slain, but should be raised again from the dead. At first these teachings seem to have been imparted to the disciples alone in retirement. But by and by, Mark says, "he spake that saying *openly*." Then it was that the ever-patronizing Peter "took him, and began to rebuke him."

The Messiahship rose upon their imagination in all the radiance of victory. They did not doubt that there was a concealed royalty in Jesus. He was a sun, but yet behind clouds. Soon he would shine forth, and every cloud would be gone, when his glory should fill the whole heaven and shine upon all the earth. Humiliation and suffering were so repugnant to their ideas of the Messiah, that, when in the retirement of this far northern border-land he began to foretell the sufferings which lay before him, especially when he said it publicly, it shocked them all, and Peter, always the prompt spokesman, undertook to rebuke

this despondency, and assure him, in effect, that they would defend him. "This shall not be unto thee." Thus, while Peter had an enthusiasm of faith in the supereminent and exalted Messiah, he had an utter repugnance to that suffering which was to be the glory-producing element. If the benediction pronounced upon Peter, in the acknowledgment of Christ, gave him perpetual priority, should not the malediction which this unworthy ignorance called forth, by the same reasoning, hold to the end? Mark, the accurate, says: "And when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: thou art an offence unto me; for thou savorest not the things that be of God, but the things that be of men."

When Peter by Divine influence was exalted into a transcendent spiritual state, the prerogatives of that state were his; and when he fell back under the influence of his lower and worldly nature, the weakness and mischief of that state were laid upon him. It is not of Peter alone, but of universal man, that this is true.

Nothing seems to have impressed the disciples more than the *look* which, under excitement, Jesus had the power of giving. It is mentioned unconsciously, as a force which they had felt, rather than as a thing which they had observed. Every feature in some faces, when kindled from within, is a tongue, — more than a tongue, which is feeble and unrich to express the deepest emotions, the subtile, the complex, and the sudden and evanescent. But the face may, like an opal, flash mingled colors which the cunningest brush cannot catch or keep. We recall our friends more by

looks than by their words. It is the look at meeting, or the look at parting, or the expression at some moment of high discourse, that the memory catches, and fixes as an ineffaceable picture. In old age, when form, and words, and all the personality besides, have by distance grown dim as clouds on the horizon, certain sudden radiant looks yet float and vibrate as faint lightnings do in those same evening summer clouds.

These days of relative solitude—for there is evidence that he did not wholly relinquish the office of public instruction, probably among the scattered Jews of this Upper Galilee—were days of great solemnity in the life of Jesus. That he greatly suffered in spirit can hardly be doubted. It is not inconsistent with our view of the Divine nature of Christ, and its earthly education, to suppose that he entered upon his ministry with the ardor of hope and youthful inexperience. That was now all past. He had come to the hard reality. It had been revealed to him by his Father, that his way lay through suffering, not superiority, and that by death he was to bring life to men. No doubt the “joy that was set before him” was as clearly seen as were the steps of sorrow that led to it. He knew that for this experience he came into the world. But the soul is dependent for its moods upon the body; and he had his periods of depression, like any other incarnated spirit.

Human life was a continuous discord to his finely attuned nature. While he could hope to change it, he labored cheerfully; when the conviction flashed upon him that he was “rejected of men,” that “his own received him not,” that now every day and every

step brought him into more painful collisions and to the awful tragedy that lay piled above Jerusalem like storm-clouds, is it strange that he felt the pangs of dread? — not the fear of a timid or cowardly spirit, but that shrinking with which a generous spirit sees the approach of evil or of victorious wrong. In part was now being fulfilled the pathetic description in the Epistle to the Hebrews: “Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save him from death, and was heard, in that he feared: though he were a Son, yet learned he obedience by the things which he suffered.”

There was need then, for his disciples' sake and for his own, that there should be some assuring manifestation from on high. A great crisis was at hand. The weary and rejected Teacher, before taking further steps, needed reinvigoration. The Divine manifestation was ready and waiting.



MOUNT HERMON, FROM THE HULEH.

CHAPTER XXII.

LIGHT TRIUMPHANT.

IN all Palestine there is no scenery which in the combination of beauty and grandeur, in variety and extent of view, surpasses that of which Mount Hermon is the mountain-centre, well called in Arabic *Jebel el Sheik*, or the Mountain Chief. Its principal summit rises nearly ten thousand feet above the level of the sea. It is not, says Van de Velde,* a conical mountain, like Tabor, with one high summit and a base distinctly marked; it is a whole cluster of mountains, many days' journey in circumference, with a broad ridge of summits, the highest in the Holy Land. Only Lebanon, that stands over against it on the west and north, is higher. These peaks are surrounded by extensive ranges of mountain ridges, in whose deep, gloomy valleys the largest rivers in the land have their sources, and on whose slopes of incomparable loveliness once lay large cities, such as Baal-Gad, Baal-Hermon, Beth-Rehob, and others. Van de Velde is enthusiastic when describing the peculiar charms of these summits: "Behind the first dark green range are seen the peaks of higher mountains, and here the pine woods are sprinkled, as it were, with silver by the snow, giving a wonderful contrast of light and shade. Behind these ridges, and high above them all, rises

* Syria and Palestine, Vol. I. pp. 126-128, 142.

one broad summit, on which rest deep masses of all but eternal snows, transformed by the sunlight to a transparent pale gold tint, with intermingled gleams of pearly lustre, such as never yet have been expressed by painter's art." And then in a burst of enthusiasm he addresses Mount Hermon: "A royal prince art thou, an image of the 'Great King:' and that look of majesty on which one could never tire of gazing; that brow of pale gold, glittering in the dark blue sky; those dewy mists softly falling on thy woods and level downs; those ravines of dark deep shade, and those tall cliffs smiling in the sun's bright rays, — never shall the remembrance of these thy beauties pass from me." It must have been something admirable that could so excite this pious and conscientious man of facts. In another place he says: "The enchanting hues which the mountain exhibited that evening I shall never forget; I could have stood riveted to the spot, gazing, till sight had failed me, on the snowy crest of Mount Hermon. It was no such white as the snow-fields of our own country present. The setting sun transformed it to a peach-blossom tint, opaque and yet transparent, white and yet combining a thousand shades. This white of Hermon's brow, it is the blending of the seven primitive colors in the prism or in the clouds, — colorless, and yet all hues are in it."

Upon one of the southern spurs of Mount Hermon, and probably in the vicinity of Cæsarea Philippi, it was that one of the most remarkable events of Christ's earthly life took place.

In all the miracles which in extraordinary profusion came from his hand, not a single one had been exercised upon his own person. He had raised the dead,

healed the most desperate diseases, cast out demons from persons possessed, changed water to wine, and multiplied bread; but he had never in any manner wrought in his own behalf, nor in any way changed himself. It is true that his face at times assumed an expression which filled spectators with awe; but there was in it nothing miraculous. The only approach thus far in his history to a miracle upon his own person was the act of walking upon the water in a stormy night. If he were a pretender seeking to bewilder the people, or if, in a superstitious age, unskilful inventors of fiction or moulders of myths had attempted to depict a religious hero, it would be natural, almost certain, that some augmentation of his personal appearance would have been attempted. But there is a singular modesty in the sacred narratives respecting the person of Jesus. Only the most unconscious hints fall out in respect to his bearing. He never dilated in stature, nor dazzled men with sudden effulgence. In later days superstitious art, indeed, put a halo about his head, and gave him distinctive physical marks of Divinity. But this is worse than invention; it is false witness. Jesus scrupulously avoided anything which should render him personally conspicuous. He was "like unto his brethren."

The occasion must be deemed extraordinary, then, on which Jesus should change his personal appearance. The scene of the transfiguration is narrated by the three Evangelists, Matthew, Mark, and Luke, but not by John, though he was a witness of it.

Leaving his other disciples below, he took Peter, James, and John, and ascended a high mountain for purposes of devotion. No one who has experienced

the solemn exhilaration of soul which comes upon high mountains will wonder that Jesus loved mountains for places of devotion.

It would seem that while he was praying the disciples fell asleep. Awakening, they saw their master standing with two glorious forms, which were Moses and Elijah, — the great lawgiver and the great reformer, revered by the Jews above all other names in their history. If these spirits of just men made perfect appeared to them in glory, how much more were they amazed to behold Jesus. The fashion of his countenance was altered. His face did shine as the sun. His raiment became shining, exceeding white, and glistening as the very light, so as no fuller on earth could whiten it. What was all this? The theme of conversation was to them as strange as the radiance of the company. Moses and Elias were communing with Jesus of his approaching sufferings and death! They had heard the story from the lips of Jesus before, but neither then nor now could they comprehend it. How long the heavenly vision lasted we know not. No word was spoken by the disciples till these great Names of the Old Dispensation had finished their solemn converse with the Divine founder of the New. The scene overwhelmed the disciples. Peter, as one who talks in his sleep, proposed that they should build booths, or tabernacles, for each of the radiant actors in this bewildering colloquy, “not knowing what he said, for they were sore afraid.” But the scene was not ended. A luminous cloud overhung the mountain and enveloped them; their fear was increased as it came upon and brooded over them. From out the interior of this cloud came a voice, saying, *This is my*

beloved Son, in whom I am well pleased; hear ye him. Fear dissolved their strength. They fell with their faces to the ground, as in a swoon. Jesus consoled them. He laid his hands upon them, and said, "Arise, and be not afraid."

This is not expressly called a miracle; but it is not possible to be explained on other grounds. Was it a dream of the disciples? Or awaking from sleep, did they see their master standing with his form relieved upon the glowing heights of snowy Hermon, seeming himself to be luminous because standing in the reflected light? Yet no one who has ever looked at evening upon a tree against the background of a glowing sunset sky, but knows that the tree lies *black* against the sky. Nothing would have more sharply limited and defined the opaque form of Jesus than the shining background of Hermon. The noble forms of the prophets, were they optical illusions? The descending cloud, flushed with light, the voice sounding out from within its folds, and, above all, the solemn testimony to the Divinity of their master, — were all these parts of the magic wrought by that magnificent Hermon? Is it not easier to accept a miracle than such an explanation?

The transfiguration, as it was the most sublime of the miracles of Jesus, so was it the most secluded. It was hidden from the sight of the people. Not even all of his twelve disciples witnessed it; three only were specially selected. Not Hermon itself surpassed it in solitariness, nor equalled it in silent grandeur. Jesus specially charged the three to keep the vision as a sacred secret until after his sufferings and resurrection. Was this, then, an event which was to find its uses

exclusively in Jesus himself? Those who have noticed the sadness which had fallen upon him, his anxiety for the future of his disciples, the forebodings of his rejection and of his contumelious suffering and death, and who call to mind that in a later scene of sorrow angels were sent to comfort him, will not doubt that this sacred conference was designed primarily to console and refresh the heart of the Saviour. Indeed, from this hour Jesus seems like one who is consciously travelling toward a great tragedy with the calmness of a purpose unalterably fixed. There came times of overshadowing grief, but no struggle except the last in Gethsemane.

By this heavenly vision, also, his disciples were to be steadfastly held when everything on which their hopes had rested should be swept away. It is impossible to root out the false notion of a lifelong education by the force of words merely. From childhood they had been taught out of their Sacred Writings that the Messiah should found an earthly kingdom, and that he should rule forever. They had heard it at their mothers' knees. The synagogue dwelt upon it. Reverend teachers, disputing upon other things, agreed in this. Such teaching does not create in the mind vague notions which may be taken down at will, like a garment, to be easily refashioned. By some fierce fire they may be drawn forth, but not by any mere didactic instruction.

Certain effects of childhood training remain but little changed even when ripe years have changed men's philosophy. Superstitions remain as feelings long after our intellect discards them. The moral sense holds on in secret, even when a life of wickedness has covered

it over with poisonous vines. Some prejudices, some superstitions, some falsities, can be fully done away with only by some wrench such as an earthquake gives, by some shock which shall overmaster the moral sense through the imagination or the emotions. Thus was Paul dealt with near Damascus.

There must come a time when Jesus would no longer be the one man whom all the people revered. That power, which even the unreasoning force of nature obeyed, would seem to forsake him. The rulers would hold him in captivity. The Roman government would extend no protection, and would withdraw all restraint from the passions of the Jewish rulers. The disciples would behold him judged, crowned with thorns, scornfully despised, and without power to break a band, to cast off the cross, to resist his persecutors, or to escape from them. They would see him crucified, and then, when the stone shut him into the sepulchre, what would the whole world be to these helpless creatures but a tomb? But if, while floating darkly across this dead sea, there should come to them, not again their Master walking on the waves, but their memory of him glorified and attested, and of those spectral witnesses, Moses and Elias, in whom was personified the nation's patriotism and religion, there would be a hope, a faith, though feeble, that yet would not be extinguished, and would hold them steadfast in the allegiance of love in spite of disaster and the adverse current of public feeling. The impressions which the reason receives through the imagination are more lasting than any other; and though the mountain vision was received through the senses, its whole influence must have been to kindle through the imagination a

religious enthusiasm that would endure even when the sight of the eyes should fail them.

Why should Moses and Elias have been chosen, rather than Abraham, Samuel, or David? Greatly as these all were revered by the Jews, yet Moses was the organizer of the Jewish religious system, and Elias was the greatest reformer that had ever arisen under it. The witness of these two national worthies would be more impressive than of any others. If this adaptation to the effects to be produced upon the human mind be admitted, it will open a side question of deep interest; namely, whether in the ministration of angels which is taught in Sacred Scriptures there is not the same merciful adaptation to personal wants, and whether we may not cherish without fault the feeling that those who have loved us most wisely on earth are not deputed to be our guardians. It would seem reasonable that those who were drawn to us with most intense personal sympathy would best fulfil the merciful intents of Divine Love.

A part of two days was spent upon the mountain; but we have no clew or hint by which to determine whether the transfiguration took place in the evening of the one or the morning of the other. In descending from the mountain "on the next day," the disciples question Jesus as to a difficulty which the Scribes had evidently raised in their minds in some of their controversies. Why say the Scribes that Elijah must come *before* the Messiah? Jesus declares that John the Baptist answered to Elijah, and then reiterates his declarations that the Messiah did not come to reign with temporal power, but to "suffer many things." They heard it with the outward ear; but it was long before

there awoke within them a purer, sweeter, and more natural conception of a spiritual kingdom, — a Messiah who should rule by influence, not by authority, and who should by love make even his enemies willing in the day of his power.

They descended from the brilliant vision of heavenly glory. As the face of Moses shone when he came down from Sinai, so there was yet lingering upon Jesus something of the resplendency of the transfiguration. For, as he drew near, the people ran toward him, but, stopping to look, they were filled with astonishment. "All the people, when they beheld him, were greatly amazed, and, running to him, saluted him." It was not surely the mere suddenness of his appearance that created this excitement. That might have occasioned surprise, but not great amazement. He stood before them in the aspect of a superior being, the glow not yet gone from his figure and face.

It seems that a desperate case of demonic possession had been brought to his disciples for cure, and they had failed. In many respects it is the pendant of the Syrophenician woman. In both cases the parents supplicated for children, — in one case a mother for a daughter, in the other a father for a son. In both instances Jesus put the applicants upon tests of faith. Both of them manifested strong emotion and determined faith, though in ways characteristically different. A striking account of the child's symptoms and sufferings is rendered by the father. He suddenly crieth out, he foameth, and gnasheth with his teeth, and pineth away. Slowly does the spirit let go, and cease to tear and bruise him. "I brought him to thy disciples, and they could not cure him." With a strong expression

of grief at the impotency of their faith, Jesus commands the child to be brought to him. Even in the act of coming a terrible spasm befell him. In his anguish the father cries, "If thou canst do anything, have compassion on us, and help us;" thus, with true paternal love, identifying himself with the child.

If thou canst believe, all things are possible to him that believeth.

With an outburst of intense desire, and suffused with tears, the father says, "Lord, I believe; help thou mine unbelief." This is true nature, not invention. It was that violence which takes the kingdom of heaven by force. With far more solemnity and with more circumstance of command than usual, Jesus said, *Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.* He thus opened the door of cure, and shut it again against all re-entrance.

The scene was impressive to the last degree, and profoundly affected all that witnessed it. Even the Scribes, who had been cavilling with the disciples over their failure, seem not to have opened their lips. Even more important, though less striking to the senses, was the scene and disclosure which took place when afterwards the disciples came to him privately and asked, "Why could not we cast him out?" Jesus, in his reply, opens in a remarkable manner his view of the hidden power of the human soul to control physical things. There can be no just doubt that Jesus taught that there is a higher power in the human soul than men know of; that this power is natural and normal, to be sought by appropriate methods, like any other; that the soul is created to develop its highest force under the direct stimulus of the Divine Spirit; that

men can reach up into that sphere where their faculties will develop these hidden forces ; that, if this higher life is not reached, it is man's own fault.

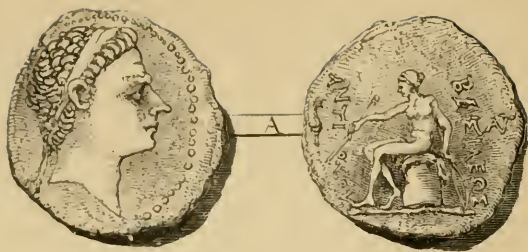
Whatever shade of meaning may be attached to the term "faith" in the apostolic period, it seems plain that by that term Jesus designated an intensive enthusiasm of moral conviction and will. It was not simply a *state*, it was an imperative *force*. One who attentively considers the various instances in which Jesus stirred up the souls of men to faith as the condition of bestowing upon them his blessings can hardly avoid this conviction. "Why could not we cast him out?" "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you. Howbeit this kind goeth not out but by prayer and fasting." (Matt. xvii. 20, 21.) "This kind" demanded faith that had power; the faith that enlarges the scope of human will and the sphere of its faculties; the faith that opens the soul to the Divine influence, exalts, inspires, reinforces by such a union, so that one may use, so to speak, the Divine force in a limited sphere, as in ordinary moods men use natural forces or laws.

Returning to Capernaum through Galilee, Jesus maintains a strict reserve. We no longer behold crowds, nor listen to discourses, nor witness that profusion of medical miracles which for months had made Lower Galilee a vast hospital, and his life like the daily rounds of a physician. He goes little abroad. He lives in seclusion with his disciples, and broods them as a hen gathers her chickens under her wing. Yet in

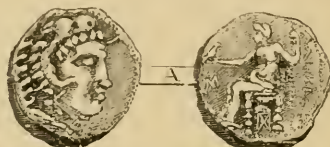
this hidden quiet — for “he would not that any man should know” of his return to Capernaum from Upper Galilee — Jesus was waging a conflict as momentous as any which engaged his heart until his last great victorious defeat. His kingdom was not to be established by miracles. It dwelt in the hearts of men. In that invisible sphere where thoughts spring, where feelings and motives take their rise, he was to lay its course.

As his own earthly life was now soon to close, what had he accomplished? He had stirred the community profoundly; but as a sea smooths its waves when the wind dies, so would the currents of life flow on their way as soon as he had gone. He had uttered profound truths, but they were unwritten, and lived only in men’s memories. His death, the supreme expression of his life, would be fruitless unless it should be interpreted by a living sympathy to mean universal love, — love, not receiving but giving, serving, sacrificing. To prepare men to be witnesses for him required something more than that they should be spectators of his outward life and glorious infamy. They must come into sympathy with his very nature. All the false lights kindled by selfishness must be put out, and the soul reilluminated by the glow of Divine love.

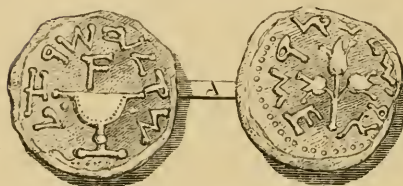
The few incidents which come to the surface from out these depths of retirement will plainly enough show the earnestness of Jesus to inspire sympathy and confidence in himself, a spiritual view of his kingdom, and the elements of that faith which was to carry his followers through the darkness to the light beyond, and then make them torch-bearers of truth to all the world.



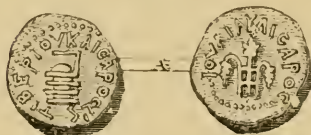
TETRADRACHM (Antiochus).—Matt. 17: 27.



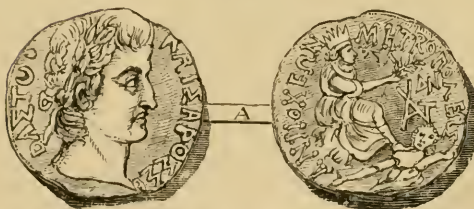
DRACHMA.—Luke 15: 8.



SHEKEL.—Matt. 17: 27.



LEPTON.—Mark 12: 42.



TETRADRACHM (Augustus).—Matt. 26: 15.



DENARIUS.—Matt. 22: 19.

COINS MENTIONED IN THE GOSPELS.

The Evangelists record the wonder inspired by his teaching in private, and the kind of instruction.

Let these sayings sink down into your ears : for the Son of Man shall be betrayed into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day.

The artless Evangelists recall the pitiable confusion into which such words threw the disciples. Not one of them, not even John, sprang to meet the meaning with a spark of spiritual intelligence. They floundered in sorrow and mystery. Their dulness made them ashamed. "They understood not that saying, and they were afraid to ask him."

A striking incident occurred at Capernaum during this his last stay there. A tax-collector inquires of Peter whether his master paid tribute. Coming into the house, Jesus, aware that Peter had replied affirmatively, inquires whether kings take tribute of their own subjects, or of conquered people. Of foreigners, of course. Then I and mine, being above all earthly rulers, should go free. He thus intensifies in his disciples the assertion of his own royalty. But to those outside, this claim would be worse than meaningless ; and so he commanded Peter, who as a fisherman would feel the force of such a miracle, to cast his hook into the lake, and in the mouth of the first fish taken there should be found the money required for the tribute. This miracle, to us, who have no need of it, may seem as medicine does to a well man. But it was wisely adapted to keep alive in the hearts of his disciples a sense of his Divine power. Compared with the grandeur of place and the magnificence of the phenomena, the transfiguration seems far more noble than

this numismatic miracle of the fish. But it is doubtful whether upon yet rude-minded fishermen that mountain scene was as convincing as one wrought within the familiar bounds of their homely occupation. An oak or gigantic Californian tree is more impressive than grass; and yet a miracle that should cause grass to spring up in the wilderness would come quite as near home to a herdsman's heart as the upspringing of a grove of oaks or a forest of pines.

The seeming partiality shown in selecting Peter, James, and John seems to have developed among the disciples ambition and jealousy. The question of their relative merits came up among themselves. They could not banish the idea of a new kingdom and of secular glory. The most explicit and solemn asseverations that the Messiah must suffer and die could not root out the deep-seated Jewish expectation of an earthly monarchy. As they walked, on one occasion, in or near Capernaum, this was the topic of discourse, and the point reasoned and soon disputed among them was who should be the greatest! After such long intimacy and teaching, was this all that the personal presence of such a friend as Jesus could produce? What soil must that be on which such seed yielded only these fruits? Why not dispossess them and choose others?

Instead of this he announces to them a principle of conduct which cuts off selfish ambition by the roots, — a principle which the world is slow to learn. It will never come to its true strength until it does learn, — *If any man desire to be first, the same shall be last of all, and servant of all.* With the gentleness of a mother, he took a young child (blessed be the mother whose child

was chosen, and blessed be the child!) for his text. The action is charming. "Jesus called a little child unto him." That was a true sweetness that could draw a child to a stranger's call. The several Evangelists set forth the fond handling of children by Jesus. Matthew says, "he called a little child unto him;" Mark says, "when he had taken him in his arms;" and Luke, that he "set him by him" in the crowd. It was a call, a caress, and a fond seating of the child by his side. The child, too, must have looked up confidently; for, had he proved pert and intractable, Jesus could never have said, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.* Mark gives to the scene another saying: *Whosoever shall receive one of such children, in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.* Luke adds, *For he that is least among you all, the same shall be great.*

At once he thus interprets the highest type of manhood and the real nature of the Messiah. In order to understand the moral greatness of Christ as contradistinguished from worldly greatness, one must cast out the royal and warlike notions which have fashioned manhood, and bring in the mother qualities, — care, patience, gentleness, burden-bearing, suffering, when needful for others. This is the absolute notion of God. Jesus, as Messiah, developed it. He came not to seek his own wealth, but that of others; not to be a lord, but a love-servant; not to control by authority, but by the intrinsic influence exerted by one who calls forth disinterested veneration. To have all excellence, and to use its whole force in the production of a wise happiness, is to be God.

It was self-seeking ambition, the blindness which all selfishness produces, which made it impossible for the disciples to understand the true Messiah. When their own natures had been fired by the Holy Spirit at the Pentecost, and exalted into an heroic state, then the scales fell from their eyes, and through their hearts they interpreted that which by their reason they never could compass.

In connection with this dispute of ambition, another striking incident occurred. The disciples, sent out to teach, naturally copied the manners of the religious teachers of their nation, took on the airs of authority, and treated those who differed from them with severity. It was John who reported, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." Jesus teaches them, on the contrary, the great truth of toleration and love. Let every man work unhindered who is aiming in the right direction, however imperfectly he may labor. More and more, men will work toward the pure and the true who have in them the spiritual leaven, if they be not rudely dealt with, and their defensory passions excited. As man develops, and society perfects its methods, authority will grow less in power, and influence more. For authority is next of kin to force, and is in league with it. Influence is an attraction of nature, and stands in the reality of things, and easily allies itself to truth on the one side and liberty on the other.

Jesus then distinctly placed himself as the centre of all moral development. Afterward he declared that men were related to him for spiritual life in the same way as the branches of a vine are to the central stem.

The affinities of Divine love are such that all who are in sympathy with him become a part of his life. The slightest kindness done to his friends is done to him. Love needs no explanation of this feeling; favors to our children and to those tenderly loved come to us as through a lens, magnified. In like manner an injury to one of his little ones will be a stroke upon the Saviour's heart. Jesus then predicts the sufferings incident to those who follow him, intensifies the need of rising into spiritual sympathy with him by the sacrifice of all those carnal feelings, pride, vanity, avarice, ambition, which had already begun to show their workings in his disciples. The hand, the foot, and the eye are the three instruments most used. As they must be cut off and plucked out if necessary to save bodily life, so the master passions of the soul, which prevail in society, must be subdued to love and gentleness. John afterward learned this lesson. As yet he was full of untamed passion.

In taking a little child for a text, Jesus makes one declaration which must forever remain a treasure of consolation to all who have early lost their little ones. *Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. It is not the will of your Father which is in heaven, that one of these little ones should perish.* Whatever interpretation be put upon the phrase "their angels," it must signify that before God little children are not forgotten, but are dearly loved and guarded. Our children, dying, go to a larger love, a dearer home, than earth knows how to build. Like young birds hatched in the far north, when autumn comes they fly toward the south. The

nest is empty upon a leafless tree, but the nestling is singing in an all-the-year summer.

He lays down the rules by which quarrels shall be settled among brethren, and in that connection he gives to the whole company of his disciples the prerogatives which some have claimed exclusively for Peter. *Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.* Thus he teaches that the judgments and decisions of good men, when their souls are in sympathy with God, will be found to be in harmony with the Divine economy, and will “work together” with the nature of things and with that Divine Providence which uses them and is founded on them.

Such teachings could not but stir up a multitude of questions, — among others, that which Peter brought to him, “Lord, how oft shall my brother sin against me, and I forgive him? till seven times?”

Until seventy times seven.

Unforgiven offences may be counted; but forgiveness annihilates. Forgiveness, like a style upon a wax tablet, cancels; like a sponge, it wipes out the writing on a slate. Forgiveness is not anger held in suspense; or revenge, like a half-tamed dog, chained. It is a supreme and absolute discharge. Love, when it forgives, forgets. It is only selfishness that rakes up an offence under ashes, that it may keep till morning and be kindled afresh. Love is royal, for it has learned what only God can teach, *how to forgive!* — not from interest, or conciliation, or submission, or flattery, but because love cannot hold anger.

To stamp this most needed of all lessons upon the hearts of those who were soon to be subject to every

indignity which can be heaped upon men, Jesus recited a striking parable of a debtor released by the king, his master, upon earnest supplication, but who turned about and seized a fellow-servant indebted to him, treating him with merciless severity.

While these teachings were moulding the dispositions of his disciples, they were at the same time throwing light upon the character of their Master. Instead of the arrogant Messiah, come to oppress other nations that he might exalt the Jews, he was the merciful Messiah, come to bring peace and good-will to men.

CHAPTER XXIII.

FAREWELL TO GALILEE.

THE summer was past. October had come ; not, as with us, full of harvests, and flush with ripeness of the year, but sere and fading, and with signs of winter. The harvests, of grain and of fruits, beginning as early as April, continued through the season until the end of September, at which period the wheat, the barley, the pulse, the grape, the date, the fig, the olive had been gathered, and the labor and joy of harvesting was over. For in Palestine as in other Oriental lands, the peasantry made the seasons of ingathering periods of joy. Men, women, and children went together into the fields. Except of the very aged and the sick, villages were left empty. Even the cattle, the goats, and the cackling fowls were driven out and followed the gleaners, picking up food. All along the plains and up the hillsides the crowd was vocal. The shouts of laughter, songs, or choruses rose up in every direction. Thus gayety drove away drudgery, and the harvest-field developed the joyous social life of the country people.

But it was not enough that such spontaneous gladness filled the land. Moses had ordained that the harvest season should close with a grand national festival. There was a time in their history when Israel sowed no fields and reaped no harvests. Their bread fell from

heaven as the dew. They were dependent upon the daily love of Jehovah. When they had become possessed of vineyards and olive-groves and fields of grain, it was fit that a harvest-thanksgiving should be associated with the memory of their wandering lives. The third grand festival of the year, that of the Tabernacles, was a seven-days' thanksgiving for the fruits of the field, as well as a memorial of the desert life of the Jews. They were not to dwell in houses during its continuance,¹ but in booths or tabernacles made with "branches of palm-trees, boughs of thick trees, and willows of the brook." It was a national camp-meeting. The first and eighth days were to be kept as solemn religious days. The other six were half-festivals, during which, after certain sacrifices and religious services had been performed, the time was given up to social enjoyment. But even the social festivities were to have their lessons.

The household was to take in all that served as well as the more honorable members of the family,—“Thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant.” Thus, in the hour of joy and of religion, all were raised to an equality. Nor were the

¹ Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year: it shall be a statute forever in your generation; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths; That your generation may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God. Leviticus xxiii. 39-43.

rites of hospitality and humanity to be neglected ; for, in this festival of universal joy, they were to receive and entertain in their several groups "the Levite," — who, having no possessions of land, depended on the generosity of the people, — "the stranger, and the fatherless, and the widow, that are within thy gates."

No one who has witnessed the social excitement which pervades a community as the Christmas festival or a New England Thanksgiving draws near, will be at loss to understand the feeling of the disciples as they saw caravans arriving every hour from the north or west, and the community around them moving off in bands from hour to hour toward Jerusalem. That sacred home can never mean to us what it did to devout Jews. It was a word full of pictures, a sound that evoked the most solemn and joyful emotions. It was a mirror in which was reflected the wonderful history of the past. It was the national talisman guarding the future. Jerusalem was like a sea, and into it emptied the streams of people from the north, from the west, and from the south, like a river augmenting at every league by the accession of side rills from town and village.

The disciples, too, longed to join the march. Jesus did not wish the publicity, which had become dangerous and oppressive. His reluctance was misinterpreted by his family. They judged him by the standard of common life, without the slightest sympathy with his interior life and purpose. His large and genial life, his great-heartedness, his incessant labors of humanity, his discourse, which sounded all the depths of spiritual truth, his radiant miracles, shone upon their dark and dull hearts, "but the darkness comprehended it not."

His very brethren meanly insinuate to him that he was a pretender. A pretty Messiah, hid away in the obscure regions of Galilee, working miracles before the illiterate, and preaching to the rabble, but unwilling to face the intelligence of Jerusalem, and cope with the educated scribes. "There is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself openly to the world." These taunts were not born of their own hearts. They had such things thrown up to them from without. It was the reply of the scribes and Pharisees to the career of Jesus, and was reflected upon Jesus from their impatient and half-vexed spirits. He was in no mood to argue or retort. To his eye Jerusalem was overhung with clouds. It was a doomed city in the midst of a dissolving nation. If his brethren longed to witness a trial of skill in the Temple, if they were impatient to see if he could awe the strong men of the Temple as he had the peasants of Galilee, and control the "gods of the hills" as he had the spirits of the valleys and the sea, he himself had no such ambition. "My time is not yet come," — but it was coming! Slowly, like the far-off movement of clouds, the storm was advancing, and he would be in Jerusalem in full time to meet it. When the time should come he would not open his mouth to defend himself. But now, looking upon the unaccomplished as if it were already fulfilled, he declares that he was persecuted in the cause of virtue. "The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil."

His brethren went forward. He yet lingered. His work in Galilee was done. Birds sing with full throat

while they build and while they rear their young, but after that are silent and linger some days, as if gathering strength for their migration. So Jesus lingered in Galilee, though he wrought no more by hand or voice. But, amidst scenes endeared to him by associations of childhood and of ripe manhood, his thoughts wandered and his heart was on its way to the great city of his sufferings. "And it came to pass when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem." Such language would seem to imply that his disciples or others solicited him to renewed activity, but that his spirit was absent; his thoughts dwelt afar upon invisible themes. Yet presently he aroused himself, and began his journey, as it were in secret. One day's journeying would not take them out from the familiar range of his circuits, and there would be no lack of hospitality at night. But on the second day they would reach the Samaritan territory, and it would be needful to make provision for the entertainment of his disciples. He sent forward some of them, probably James and John, to secure entertainment. But when the villagers saw that as a Jew he was on his way to Jerusalem, all their sectarian feelings were aroused; they would not receive him; whereat these zealous disciples, inflamed with anger, would have dealt with sectarianism in a summary manner. "Wilt thou that we command fire to come down from heaven to consume them?" But such a wish was itself like a flame from the pit. Not by violence will men ever be lifted above their imperfections. "The Son of Man is not come to destroy men's lives, but to save them." There spake the God, and re-

vealed the genius of universal divine government, working from death toward life.

On this final journey Jesus renews his labors. It was fresh ground. He sent out seventy of his adherents with the same charge before given to his twelve disciples. How much of the life of Jesus is left unwritten is shown by our ignorance of such an event as this. He left Galilee in a purposely obscure manner. When did the multitude gather from which he chose his seventy preachers? Who were they, and how had they become fit for so peculiar a ministry? It is clear that this journey which began so silently and secretly grew public, and finally blossomed out in full fragrance.

Again popular enthusiasm for him began to rise. Many thronged to him and volunteered discipleship. To one he made the same reply as to the scribe on the shores of Genesareth. The most volatile and wandering of birds have at least a nest, the most hated and hunted of vermin has a home. It is the Saviour of the world that hath no spot on it to call his own. Is it the march of the homeless, the hated, the doomed, that thou wouldst join?

There came another, of such fitness that Jesus said to him, "Follow me." Fit, but not yet wholly willing. Not willing to refuse nor to accept, he shielded himself by the claims of paternal affection. "Suffer me first to go and bury my father." There could be no nobler plea, nor any spirit so little likely to inspire filial ingratitude as Christ's. But Jesus saw that it was an attempt to make a duty the means of avoiding a higher duty. It is by this unconscious superiority, which overrules all lower relations in demanding personal allegiance to himself, that the conscious divinity

of Jesus shone out. This man's moral sense had been spiritually enlightened. He had acknowledged Christ to himself in inward sentiment and conviction. He shrank from the outward actions which true faith inevitably inspires. As an ideal he accepted Christ's kingdom, but there he paused and shrank back. "No man having put his hand to the plough and looking back, is fit for the kingdom of God." Nothing noble in life is ever attained by languid zeal. The kingdom of heaven must suffer violence. Whether in art, in knowledge, in refinement, but, more eminently than all, in spiritual power, no man can be victorious who does not put forth his best force, and with unremitting persistence. A soul that vibrates between things high and low, good and evil, spiritual and secular, like a pendulum, will be forever travelling without making any progress.

At the entrance of a village ten lepers met him. They stood apart, and from far off cried to Jesus for relief. When a leper was healed, before he could have free access again to society, Moses required that he should be inspected by a priest and certified of his cure. When, therefore, Jesus commanded these lepers to go and show themselves to the priests, they were already healed, and as they went they perceived it. Nine Jews, it is probable, and one Samaritan, made up the wretched company, — for in extreme misery even sectarianism disappears, and Jews and Samaritans could mingle together if only they had the leprosy. Of the nine we hear nothing. The Samaritan, seemingly the least likely one of all, touched with profound gratitude, followed his feelings and turned back to give thanks to his benefactor.

Mere literal obedience to a command may be rebuked by the inspiration of a higher duty. Jesus blessed a gratitude which overpowered everything else, which forgot everything but to return and embrace his feet with love and reverence. "Arise, go thy way, thy faith hath made thee whole." But of the rest, who were punctiliously fulfilling his orders, he said, "Were there not ten cleansed? Where are the nine?" He who follows the inspiration of love in reverence, obeys even in disobeying, for "love is the fulfilling of the law." He who obeys without feeling, breaks the command while obeying it.

The spiritual energy of Jesus, subject to development, shone "brighter and brighter unto the perfect day." There shot out from him rays of light and power, as flashes of lightning shoot from the highly charged clouds of summer. He seemed the centre of an atmosphere whose orb and intensity steadily increased. From this time forth Jesus grew more loving and terrible.

There is about him at once the sense of presence and of remoteness, of familiarity and of lofty reserve, of caressing tenderness and of judicial sternness. Thus the sun dwelling at an immense distance is present everywhere, and, flooding the earth, unbosoms itself to every weak and homely thing, as well as to mountains and palaces, and gives beauty out of itself to every leaf and flower which it touches.

All Jerusalem was aglow. The pilgrims from the North brought with them the wonderful stories which agitated Galilee, and they brought also the controversies which these deeds and discourses had excited. But the public sentiment of Jerusalem was not as free

as around the Sea of Genesareth. It was not prudent to speak openly. Men whispered. They disputed in corners and in side gatherings. The great city simmered and bubbled with the heat. There was no question as to the power of this Galilean, his wisdom, his miracles, or his personal purity. The dispute concerned his public relations. Was his influence patriotic and religiously good? One part said, "He is a good man;" but with equal intensity others, leaning to the side of the scribes, repeated their arguments, "He deceiveth the people." He was to the regular authorities an agitator, a misleader, whose loose doctrine and lax practice would destroy both faith and morality!

His life must have been reviewed, his deeds attacked and defended, one and another of his miracles canvassed. There is a hint in the narrative that the healing on the Sabbath day, on a former visit to Jerusalem, of the infirm man at the pool of Bethesda, had been specially designated as an instance of his contempt for the religious usages of the nation. And so this suppressed excitement came and went like coals in ashes. But no one cared to kindle an open controversy. The rulers were known to be opposed to Jesus. Men were afraid to risk their disfavor. There was little freedom of conscience. Even the friends of Jesus had not the courage boldly to defend his doctrine and his practice. It was Jesus himself who raked the ashes from this bed of coals, and with free and bold speech blew them to a blaze. In "the midst of the feast" he appeared. If he had hidden himself for weeks past, and came up from Galilee "as it were in secret," he now threw off all reserve, and moved with calm boldness upon the path that led to death.

In the great cathedral-like *stoa*, or porch of Herod, on the south side of the Temple system, where hundreds and thousands of men gathered during the feast for discourse, Jesus appeared, and began a public discourse. Around him were the chief men of his nation. He stood in the centre of Jewish faith and civility. If it was here that Jesus now began to discourse, then his audience would be made up of scribes, Pharisees, Sadducees, and many of the more intelligent of the common people. His address was not likely to be such as the Rabbis gave in the synagogues, — a dust-cloud of ineffable trifles, the metaphysics of trivial punctilios, without value or refreshment for the heart. When Jesus expounded the Scriptures, no wonder that “the Jews marvelled”! But these learned triflers were not so much affected by the spiritual beauty and depth of his teaching as by the fact that an uneducated man could teach at all. “How knoweth this man letters [religious literature], having never learned?” Certainly Jesus had not been educated in the school of the Rabbi! The Jewish schoolmen would not accept the best wheat unless it grew upon the right kind of straw. Just such slaves of routine and regularity still exist; the poorest of fruit growing upon the grafted tree is by them accounted better than the noblest fruit growing upon its own natural root. But he who can speak important truth is educated. Education is but the pickaxe which digs out the gold, and the gold cares not when once coined by what instrument it came to the light. But in every age spiritual pedantry demands that gold should be stamped with the image and superscription of a school or a sect, or else be accounted base metal. Jesus was now in conflict

with the selfishness of religious philosophy, and thus met it: I am educated, God is my teacher. He who is in harmony with God will have direct inspiration. "If any man will do his will, he shall know of the doctrine, whether it be of God." I am not magnifying myself, or striving to build a party, I am seeking his glory that sent me. You do not perceive my spirit nor accept my mission, because you are without spiritual perceptions. Ye do not even keep the law of Moses according to its spirit. Because I teach you the truth of God far more clearly than it was revealed of old, ye go about to kill me.

This charge surprised his hearers, many of whom knew nothing of the scenes which occurred after the healing of the infirm man at the pool of Bethesda. The scribes kept silence, but the people thought that a man must be crazy to imagine that his life was sought, inasmuch as he stood teaching without hindrance in the most public place in Jerusalem. The discourse then takes a wider range, of which only hints appear in the Evangelist. The keeping of the Sabbath is introduced; the inconsistency of the Pharisees sharply pointed out, who would circumcise a child on the Sabbath, but would not permit a sick man to be healed. Thus the letter was placed higher than the spirit of the law.

We must not imagine a compact audience, and a consecutive discourse such as Demosthenes would have pronounced in Athens. Far more nearly the scene resembled a dialogue of Socrates with one and another who chanced to question him. The crowd came and went. Some on the outskirts were blaming him, another circle would be taking his part, others stood in

perplexity between their reverence for forms which Jesus disregarded, and their sense of the truth which touched their conscience. Another party coming in and knowing the deadly counsel of the Pharisees, were annoyed that Jesus dared to stand in public, as it were defying them. Is not this he whom they seek to kill? But see, he speaketh boldly, and they say nothing to him. This dangerous silence of the scribes led some to imagine that possibly some compromise had been made. It was a corrupt time. Bargain and sale was the order of the day. Are the rulers convinced that this is the very Messiah? To which some sharp fellow replies, When Messiah appears no one will know whence he comes, he will descend into our midst in glory. This man?—why every one knows where he came from. He is a Galilean! At this saying Jesus, lifting his voice above the turmoil of murmuring disputants, who were setting aside his claims on pitiful grounds of geography and of imaginary legends as to the coming of the Messiah, cried, *Ye both know me, and ye know whence I am*; as if he had said, “Yes, I am Jesus of Nazareth; but not the less am I inspired of God.” *I am not come of myself, but he that sent me is whom ye know not. But I know him: for I am from him, and he hath sent me.*

There was something in this reply more than the letter reveals to us, which aroused the anger of a portion of the crowd. For the fiery fanaticism of the Judæan Jew broke out into threats, and the crowd surged back and forth, as if gathering impetus for a rush. Yet the movement failed. The time had not come. “No man laid hands on him.”

But another portion of the crowd, probably from

Galilee, were far differently affected. This very violence of their fellows excited their sympathy. When the Anointed cometh, will he do more miracles than these which this man hath done? The scribes and Pharisees had seen his dangerous influence over the people in Galilee. They promptly met this rising enthusiasm by sending the officers of the Sanhedrim to arrest Jesus. It was better, if possible, to sweep him away by a sudden outburst of popular fanaticism. But if that failed then the law must be employed.

The officers went forth to arrest a culprit, and found themselves in the presence of an ineffable personage whose dignity overawed them and whose benignity charmed them. With a pitying sadness Jesus said to them, *Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and not find me; and where I am, thither ye cannot come.* This is the loftiest language of liberty and sovereignty. He was the most helpless and undefended man in Jerusalem, with overwhelming odds against him. Yet he sinks the coarse agency of man, and represents the unfolding drama as proceeding from his own volition. The popular enthusiasm that rolled back the anger of the Sanhedrim, the delay of their unripe counsels that seemed to be the reasons of his safety, he describes simply as the results of his purpose. "A little while I am with you!" The arrest, the mockery of a trial, the buffet, the cross, the spear, the sepulchre, were mere inferior accidents, as it were, of his history. These were but the methods, the motive-power was his own sovereign will. *Then I go unto him that sent me.* As Jesus drew near to the close of his earthly experience, he spoke more and more in the language of one who saw all things in their

large spiritual liberty, and knew that the visible was, as it were, only the gross shadow of the invisible reality, distorted by the rude surfaces upon which it fell. The incessant play of double meanings, of paradox, the vagueness and disconnection often seen, are natural to one who attempts to express in the language of the flesh thoughts that are born in the liberty of the invisible and the ineffable. Language which would disguise the truth to a spirit, may serve to reveal some glimpses of it to a man. The transparent moisture which glows in the atmosphere, before it can refresh the soil must lose its brightness and fall down from out of dark clouds.

But we are not to conceive of Jesus as in the Temple like a pure marble statue standing in its own beauty, without sympathy with those that throng its base. The scenes that were taking place could not be without interest to him, if for no other reason because they filled the multitude with so much enjoyment. For the Feast of the Tabernacle was above all others a festival of joy. When the morning broke, on each day of the seven, a band of priests went down to the bank of Siloam and brought up thence golden pitchers full of water. Ascending to the upper portions of the Temple, amidst crowds of men waving palm branches, the priests poured the water into perforated stone basins adjoining the altar, while other priests meeting them poured out wine in like manner. During this ceremony the grand Hallel was chanted (*Psalms cxiii.-cxviii*). The sacrifices were offered every day, with great state and peculiar solemnity; and yet such was the atmosphere of social gladness surrounding all these services that the Rabbis were accustomed to say, "He

who has not seen these festivities knows not what jubilee is." It could not be that Jesus, who had all his life long shown a warm sympathy with the manners and customs of his people, and who from year to year had ascended to the great national festivals, should all at once walk among these scenes of gladness like a mourner or an absent-minded reverist. From day to day he doubtless took part in the services. It was out of such intercourse that his discourses sprang. It was such universal sympathy with the people that drew the people to him in turn with such warm sympathy. He was one of them, — presenting to their eyes not another and different being from themselves, but their own very selves carried up into that high and perfect form which in their better, purer moods every one wished to attain; "one tempted in all points like as we are, and yet without sin!"

This festival lasted seven days; but an eighth was added, as a day of holy convocation. It was on this "last day, the great day of the feast," that Jesus cried out, *If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.* There is nothing in these words to an ordinary apprehension which should produce sudden emotion.

It is not likely that the Jews in this single case would have perceived the deep meaning of such words, unless they had been uttered in a manner so impressive, and by one who for the moment assumed such a grandeur of appearance (not unlike, perhaps, his aspect upon the Mount of Transfiguration) as to overawe his hearers with his divine dignity. For many cried out, "Of a truth this is the Prophet." Others, more defi-

nite and courageous, declared, "This is the Christ," the anointed Messiah! But the Southern Jews could not pay such honor to a Galilean Jew. "Shall Christ come out of Galilee?" And the conflict waxed warm, and broke out into an attempt at violence; for the fanaticism of the Southern Jews was like tinder, and a spark could set them in flames. "Some of them would have taken him; but no man laid hands on him."

There was a like excitement going on among the priests and scribes who had sent their minions to arrest Jesus. The officers returned empty-handed. Worse than that; when questioned why they had not brought him, it became manifest that they had been half-carried away themselves by the wonderful words and manner of Jesus. "Never man spake like this man," was the spontaneous compliment which they paid to this greatest master of human speech.

At this the rulers seem to have lost all self-control. In violent rage they taunted them with having been fooled and outwitted. They anxiously asked whether the infection had spread to any of the Pharisees or the rulers, and then railed roundly at the stupidity of the crowd. These cursed common folks have no sense! "This people who knoweth not the law are cursed."

It was a noble and courageous thing in Nicodemus calmly to face this fury with the question, "Doth our law judge any man, before it hear him, and know what he doeth?" They turn now upon him, and with cutting contempt ask, "Art thou also of Galilee?"

In every nation there are certain words which store up in themselves all the hating feelings of men; and these are used as noisome missiles in controversies. "Galilee" was one of them. The rulers broke it over

Nicodemus's head like an alabaster-box of stenchful odor.

The priests went home. The people dispersed. Jesus went forth out of the city across to the Mount of Olives. The evening came on with rest and holy communion, and in his booth Jesus found a refuge from the excitement of the Temple!

CHAPTER XXIV.

CONSCIOUS DIVINITY.

THE early summer is full of gayety. The tender leaves, the repeated showers, the wonderful swarms of insects, the industry of birds building in every tree, or beneath sheltering eaves, or under brush or tufted grass in the fields, the outburst of morning song from which intermittent rills of sweet sounds flow all through the day, the rise of successive ranks of flowers, the universal enterprise of nature, give to summer all the energies of youth and the productiveness of manhood. But the autumn seems richer, stronger, more beautiful. Over its mild days hangs an atmosphere surcharged with color. The fields are proud with fruits. The air is full of nameless odors. And yet, though the forests are wild with gorgeous colors, and the whole earth is redolent with beauty, there is a sobriety, even a sadness, which tempers the hours and takes from perfumed ripeness the appearance of display, and throws a spiritual element over all the sensuous beauty.

The last few months of the life of Jesus were autumnal, full of ripeness, rich in beauty, but pervaded with an indescribably serene sadness. There was about him a divine atmosphere.

He was never so calmly serene or so earnestly tender. His spirit played back and forth between magis-

terial sternness and personal affection. The lion and the lamb were surely dwelling together! The divinity that was in him no longer flashed intermittingly, but shone now with full strength. In these last days come out into strong relief the richness and intensity of his personal affection. His private conversations are full of sacred love. It was not simply that his great soul overhung his friends as the heavens overarch the fields, filling the flowers with heat by day and cooling them with dews by night. It was like a mother's, a lover's, a friend's, but larger than either, deeper than all. It was near, clinging, confiding, joy-inspiring. There is something exceedingly affecting in the need of being loved as Jesus manifests. He suffered from the selfishness of his fellow-countrymen. To be doubted pierced him with pangs. He yearned for love and found it, but in small measure and imperfect in kind. Yet he gathered the worldly hearts, and brooded them as a hen gathereth her chickens under her wings.

If his affection seemed more ripe and rich, what shall we say of his teaching? It fairly effulged. His earlier parables, apt but simple, and for the most part brief, almost apothegmatic, grew more in number, amplitude, and dignity. Such parables as the Prodigal Son open the deepest element of divine government in pictorial vividness. His own conduct unconsciously assumed, as it was with the old prophets, a parabolic form. It needed only a formal application, and the cursing of the barren fig-tree was one of his most solemn parables, having in it an element of prophecy as well.

His compassion for the poor, and for those that "were out of the way," was never so striking as in the last days of his career. His adversaries in various ways





THE WOMAN TAKEN IN ADULTERY.

strove to break the influence which this gave to him among the common people. A striking case illustrates their management.

The scribes and Pharisees dragged into the Temple, where he was teaching on one occasion, a woman taken in adultery. By the Mosaic code this crime was punishable with death. Both morals and manners had become too lax for the enforcement of this law; and though it might occasionally, for some special reason, be revived, yet it had for a long time fallen into disuse. The last men in the land to press for its rigorous enforcement were the leading men about the Temple. Indeed the virtue of the whole community had become tainted. This species of immorality was notoriously common among the most distinguished Rabbis. What did they care for public morals, that they should hunt down this woman? She was no brazen creature, garrulous and impudent. She stood in shame and silence. She had sinned, but she had not yet corrupted her conscience. Among themselves these scribes and Pharisees may be imagined as saying, "This fellow goes up and down inveighing, as it happens to please him, against the customs of the nation, and setting aside our laws; and because he is kind to the poor and gentle to the despicable fools among the rabble, they are running after him. Let us see what will come of his gentleness. If he dare to annul a law of Moses, we will impale him on that; but if to avoid that he condemns this woman, the people will see what all his pity comes to." And so they bring the shrinking culprit, and politely inquire, with orthodox emphasis on every word, "Master, MOSES, in the law, commanded us that such should be stoned; but, what sayest THOU?"

Jesus had an air of abstraction. Men in deep thought often score figures upon their desk, or with a cane upon the ground; "and Jesus stooped down and, with his finger, wrote upon the ground, as though he heard them not." They glanced at each other a look of triumph. He was puzzled, and would escape by silence! Push it home, drive him to answer!

"So when they continued asking he lifted up himself," and surely casting upon one and another that piercing look, calm but unbearably scorching, he replied, "Let him that is without sin among *you* cast the first stone." As a master-marksman turns quietly away after firing, and leaves others to examine the target, so "again he stooped down and wrote upon the ground." The deep silence was broken only by the impertinent giggle of the people, who saw the force of this home-thrust, and enjoyed the change of face which came over these crafty old men. There was a moment's pause, and then a rustling of long gowns, as one Rabbi after another bethought him of some errand and stole forth. The case was finished. They had received their answer. Their anxiety about Moses and the law, and the purity of woman, was alleviated!

When the last shuffling footstep died away, Jesus rose. The shamed woman had not sought escape. She stood waiting in silence. *She* felt the presence of a divinity which the consecrated men had missed. "Hath no man condemned thee?" "No man, Lord." "Neither do I condemn thee: go, and sin no more." Not a judicial condemnation; but that word *sin no more*, did it not fill her soul with new impulses of virtue? What need of setting her guilt before her, of stirring her heart with anguish, of demanding a life of

remorse for the unforgotten sins of past days? No. He opened to her and to every one the divine gate of pardon, over which is written, "Go, sin no more." This was said in the very spirit of another utterance, "I will have mercy and not sacrifice."

These scenes occurred upon the Sabbath-day. It is probable that a week elapsed, and that the memorable discussion respecting the divinity of Jesus, and the revelation of the utter corruption of the Jews, took place on the next Sabbath following.

The one object in the natural world which would be likely among all early people to be taken as a symbol of divinity is, beyond question, the sun. The worship of the sun is the cleanest idolatry that ever existed; for the sun, as it appears to uninstructed eyes, is a royal power, of infinite empire. His absence shuts up creation in darkness. He restores again, when the morning comes, all things to life and beauty. Such is its intense glory that no eye can look upon it. It is the cause of beauty, fertility, and universal happiness. What other object in nature could so perform the functions of royal power, and make men so dependent upon its presence, as the sun? It wrought its endless miracles in an open hemisphere, and with a power so displayed that every intelligent creature could not fail to behold it. Here then was power, universal presence, creative energy, sustaining force, infinite variety.

When going forth in morning, he is gentle to tenderness, kissing every flower, sporting with every drop of rain and dew, embracing the whole earth with sweet influence, and holding it in its arms of light as a mother caresses her child; but when travelling in the

greatness of its strength, he subdues all things, piercing with arms of fierce light and heat, and driving all creatures to their coverts to hide themselves from the heat thereof.

Is it surprising that the old Hebrew prophets, who employed every object and aspect of a visible world to illustrate their thoughts, should have made the sun the chief symbol of divinity, and light the grand representative of moral truth? David said, *For the Lord God is a sun.* Who has not seen in early morning rays of light like feathers, and spread out like wings, just before the sun rose over the horizon to revive the earth? Malachi seizes that aspect: *Unto you that fear my name shall the sun of righteousness arise, with healing in his wings.* The Psalmist regards the light as the shining of God's face; it is the white raiment with which God covers himself: *Who coverest thyself with light as with a garment.* Isaiah comforts men who are faithful in adversity: *The Lord shall be to thee an everlasting light.* As in the progress of ages the idea of a Messiah was more and more fully developed, and a dim glow of prophetic light hung over the future, the exultant prophet cries: *Thy light has come; the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.* In short, light had become a sacred symbol, and the sun an emblem of divinity.

It was not long after the scene which we have recounted that Jesus, while teaching in the Temple, called out to the people in the presence of scribes and Pharisees, *I am the Light of the world!* If such an exclamation hushed them for a moment with surprise, that

which followed aroused them to anger : *He that followeth me shall not walk in darkness, but shall have the light of life.* From but one being in the universe could such language flow with propriety. It would have seemed an insanity in Moses, even when descending from Sinai. It would have been audacious in Elijah in his wildest inspirations, even if they had fallen from the ascending chariot of fire. Isaiah, in the loftiest mood of inspired poetry and prophesying, could not have thus spoken of himself without a shocking immodesty.

To the scribes and Pharisees they seemed a preposterous egotism, a superlative arrogance. It is a lie ! You are boasting about yourself. *Thou bearest record of thyself ; thy record is not true.*

At that focal point, where the language of the Old Testament had risen to its greatest intensity, and when all the sublimest figures poured down upon the future Messiah, there Jesus had taken his stand, and announced to his adversaries that which they rightly understood as a claim that the glorious prophecies of the Messiah met and were fulfilled in him ! To their passionate reply he calmly answered that they were not competent to judge of his divinity. *Ye cannot tell whence I come and whither I go : ye judge after the flesh.* His inward life was joined to that of God. The divine consciousness was so vivid in that brain that, though standing alone in that multitude, he boldly declares that there were two witnesses : *It is written in your law that the testimony of two is true. I am one that bear witness of myself, and the Father that hath sent me beareth witness of me.* With a sneer they ask, "Where is thy Father ?" Briefly he ended the controversy, looking down upon them glowering with rage and medi-

tating blood, by declaring that both himself and his Father dwelt in a sphere which gross natures like theirs could not penetrate. *Ye neither know me nor my Father. If ye had known me, ye should have known my Father also.* At every word his assumption of divinity shone brighter and brighter. To the Jews such a claim in any one would have been blasphemous; but in this man, this ignorant Galilean, this mischief-making fellow, who had turmoiled the province with his impudence, and had come to Jerusalem to rail at constituted authorities and pour contempt on holy customs and a sacred ritual, it was intolerable. It is plain that they were on the eve of tearing him to pieces. Hundreds had before this been suddenly murdered in an hour of fanatical rage. They had him now in their power, separated from the people, in the "Treasury," a portion of the Woman's Court, in the interior of the Temple. It seemed to his disciples, probably, that he was saved by a direct interposition of Providence, for they say, *and no man laid hands on him; for his hour was not yet come.*

This assumption of light as his proper symbol was a kind of second transfiguration. After an interval, but while the excitement yet ran high, the controversy was resumed, Jesus speaking continually from an inward divine consciousness, and from the plane of the spirit; his adversaries replying from the lowest plane of the senses, and from corrupt passions. It is not likely that the same men carried on with him this remarkable colloquy. It was in these discussions that the rulers and scribes first felt fully the force of this man, and became alive to the impossibility of using him, or preventing him from alienating the people

from their sway. Out of these conflicts grew at length a settled determination to destroy him.

Alluding to the murderous intents which the controversy in the Treasury had disclosed, Jesus declares, with a veiled sadness, and speaking from the interior, that a time would come when something in them would crave just such relief as his nature afforded, but they would not then know how to reach it, and would perish in their necessities. *I go my way, and ye shall seek me, and ye shall die in your sins; whither I go, ye cannot come.* They could imagine but one way of hiding himself, — *Will he kill himself?*

Though far from knowing his words, yet an impression was being made upon the multitude, which was soon developed into sympathy and belief. Let one conceive, if he can, the attitude and countenance of one who could so say, *I am from above, ye are from beneath; ye are of this world, I am not of this world*, as to reduce the combative crowd to respectful silence, and even elicit the tremulous question, *Who art thou?*

But the reply, *I am the same that I said unto you from the beginning*, would seem to show that among those around him were many Galileans, who had contested the claim to Messiahship and knew that from the beginning Jesus had held but one language. But that finer consistency, the divine carriage of the soul, they could not understand. His mind was often swayed by deep sympathetic emotions. He had such sorrow and struggles as belong to the parental heart, but none for himself. The intuitions of men run through a small space, and pertain to the lower range of truths. Excitement and labor mark the effort of even the greatest natures to reach new truths. In Jesus there was

from the first a profound calmness in dealing with the highest range of moral truth.

There was no flash of inspiration, but a simple looking upon familiar themes. There was a development in his life and teachings, but there was never the air of discovery, the excitement of one who has reached novel and unexpected truths. He moved among thoughts of the infinite and the ineffable with the quietness of spirit and completeness of comprehension of one who had always known them. His claim to companionship with God was accompanied by a tranquillity of soul which to us can be interpreted in no way so nearly as by the term which he continually employed, *Father*. There was never any sense of sinfulness, nor a single expression of penitence, nor one aspect of that awe which conscious weakness has in the presence of power. There was no surprise or prophetic rapture at glorious insights of the heavenly state and of the divine glory. These things had been present to him from the eternities. It is at just this point, where the visible and the invisible meet, that men are most eager and excited. The yearning to know the unknowable, the vague sense of an unattainable beauty, the glimpses of truth, and visions of ineffable excellence, work a fermentation in susceptible natures, and keep them in a sweet but toilsome eagerness and disquiet. But along that line the soul of Jesus moved with singular calmness, never flushed with the sight of heavenly things, never hastening his speed as if fearing to lose the vision. This repose of spirit in the divine presence, this tranquil movement of his thoughts among themes which task and agitate the loftiest human souls, this extreme of sensibility to the pure and

the true, joined to entire restfulness, is the unerring sign of heavenly breeding.

But how could Jesus evidence his divinity to the coarse and passionate natures whose key-note was the shrillest selfishness, in whom the spiritual sensibility was dead or torpid? Words are but interpretations of vague sensibilities in us already existing. What proof could there be of moral sweetness to malignant pride, of gentleness and tenderness in power to harsh and cruel men? The presence of divinity is the proof of divinity, as beauty is the only demonstration of beauty, and goodness the only possible proof of goodness.

It is this that gives to the conversations of Jesus with his adversaries the peculiar complexion that they have. *When ye have lifted up the Son of Man then ye shall know that I am he, and that I do nothing of myself: but as my Father hath taught me I speak these things. And he that sent me is with me: the Father hath not left me alone: for I do always those things which please him.* The impression already made upon the better natures among his hearers was deepened by these words. They do not seem to have a special force as they stand before us. But if while he calmly asserted his affiliation with the Father there fell upon him the light of heavenly sweetness, if his face beamed with the joy of such thoughts as sprung from the depths of his home and the bosom of his Father, we may well suppose that his words carried weight with every honest soul endowed with moral sensibility. *And AS he spake these words many believed on him.*

We are not to suppose that the discourse selected here was as catechetically condensed as it appears in the text of John's Gospel. Without doubt here is but the substance, the mere points, while the wide circuits, the

interruptions, the lapse of time, the explanations which carried the speech back and forth, are not marked down. Such colloquial discourses as those which Jesus uttered in the Temple and elsewhere resemble the passage through a wide alluvial meadow of a full brook, at every rock or tree swinging round in graceful circuits, changed by every obstacle into some new curve of beauty, and after wide sweeps, with verdant banks, comes back often almost to the very point at which it entered the level field. Every mile it compasses five miles.

It was when the stream had flowed on awhile that those who believed upon him showed signs of being shaken. Jesus said, *If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.* When the whole hemisphere of transcendent experience which these words open is considered, one feels ashamed that only such fruit as this was ripened: "We be Abraham's seed, and were never in bondage to any man: how sayest thou; *Ye shall be made free?*" The discourse is not now confined to the few that believed but are falling again into the slough of Jewish national pride. The logic of Jesus's reply is not that of extensive relation, but the sublime logic of spiritual truth. He that sins is a slave to sin. Ye are slaves, therefore, and liable to be sold out of the family. The Son alone abides of right. If he emancipates you, then you emerge into real liberty. Now, I am the Son. I can clear you from bondage. If my teaching seems vague and mysterious, it is because it is heavenly; it is divine. It is from my Father. But your actions flow from your earthly nature, and are derived from your father.

The severity of this contrast of origins is as yet undeveloped, and the Jews open on a wrong scent: "Abraham is our father;" to which Jesus replies, If he were, ye would have his traits and imitate his example. Ye may be his descendants, but not his children. Ye inherit from him by the flesh, but not by the spirit. *But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.* And then giving greater emphasis to the idea of their spurious truth, he adds, "Ye do the deeds of *your* father." They begin to understand, and yet are uncertain. If you mean that we are literally illegitimate, it is false. If you mean spiritual illegitimacy, then we have one father, God.

The reply of Jesus will seem harsh and angry if we suppose it uttered under visible excitement. But calmness where others were excited was notably the habit of his life. No discord could be imagined so great as an irritable and angry speech from Jesus. His denunciations derive their force from their judicial tone. We must in this instance imagine Jesus speaking with deliberation and solemnity, turning his gaze from one to another, YE ARE OF YOUR FATHER, *the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. And because I tell you the truth, ye believe me not. Which of you convicteth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words. Ye therefore hear them not because ye are not of God.*

To domineering priests, to scribes full of ambition and vanity, to self-indulgent Sadducees, and to the

pragmatical Pharisee, shallow, conceited, careless of moral truth, but absurdly conscientious about trifles, these words must have come as the hot iron of the surgeon cauterizing malignant sores.

Men express so much as they can of the effect produced by an act or quality upon them, and call that expression truth. But it is plain that nothing can be true but the existence itself of which he speaks. The reduction of an experience to language is a diminishing of the amplitude and freedom of the thing itself to the prison-house of words. The truth of love and of loving is not expressed by the words "love" and "loving." The thing itself rises into the inexpressible, and words only serve to point men toward that which is above words. If one has the heart to recognize such experience, he understands; if not, he cannot receive it. Jesus habitually spoke to the educated Jews as one who saw the truth, not as it shone out of words, but as it existed above and beyond all words, in its own self. He did not charge upon them sin in its specific actions, but in that whole disposition which made their very being an orb of sinfulness. They lived in their fleshly nature. Their nobler faculties were employed to give intensity to the lower nature. Pride, ostentatious hypocrisy, inordinate spiritual conceit, the masking of avarice and stinginess by boasted liberality, the giving to concupiscence of every kind the sanctions of religion, — all these were but the outworking of a whole disposition that moved in harmony with evil. All the tender elements of pure love, pity, sincerity, gentleness, trust, fidelity, beauty, benevolence, were blighted by their influence.

It was not an extravagance of impatience or anger

that led Jesus to pronounce them children of the Devil, nor to style that evil spirit whose whole movement and influence was to destroy good a murderer from the beginning.

It is plain that it is impossible for essential vulgarity of spirit to comprehend delicacy and refinement. The essential spirit of avarice cannot understand generosity. A glutton cannot know the pleasure of temperance. Hate and envy cannot sympathize with loving-kindness, nor cruelty with tender mercies. Men who were thoroughly corrupt could not understand even human truth as men essentially good, and still less rise to an intuition of divine things. The single sentence of Jesus, *He that is of God heareth God's words ; ye therefore hear them not because ye are not of God*, — this is a touchstone. It tells human character and classifies men, not by any artificial tests, but by the very nature of their being.

The chiefs no longer attempt to reason, they retort with opprobrious epithets. The hatefullest name known to a Jew was Samaritan. But a Samaritan with a devil was odiousness run mad. “Thou art a Samaritan and hast a devil !”

Jesus declares that such a charge dishonored the essential truth of his life; that his whole being honored God, and God will seek and receive his servant's honor. *I have not a devil ; but I honor my Father and ye do dishonor me ; and I seek not my own glory ; there is one that seeketh and judgeth*. Then rising, as it were, into the very realm of invisible truth, and speaking of words as if he meant that whole inward life which he had in common with God, with solemn emphasis he said, *Verily, verily I say unto you, if a man keep my words, he shall never*

see death. The arrow shot far over their heads. They blindly reply, "Now we know that thou hast a devil. Abraham is dead. . . . Art thou greater than our father Abraham, which is dead? and the prophets (which) are dead? Whom makest thou thyself?"

Jesus answered, If I honor myself, my honor is nothing : it is my Father that honoreth me, of whom ye say, that he is your God. Yet ye have not known him ; but I know him, and if I should say I know him not, I shall be a liar like unto you : but I know him, and keep his saying. Your father Abraham rejoiced to see my day ; and he saw it, and was glad.

Still following his words in their lowest physical and literal sense, they point to his age, not yet fifty, as a refutation. The climax was reached when, without excitement, in the simplicity of his divine consciousness, Jesus replied, *Verily, verily I say unto you, BEFORE ABRAHAM WAS, I AM.*

This was worse than insanity. It was an assumption absolutely blasphemous in any man, and it was a blasphemy which cut the more keenly because it took Abraham in, in its way toward God. Their rage burst out. Stones! stones! These arguments seem to have been kept ready in the Temple to be used in an exigency. But in the whirl, as the enraged men ran for missiles, Jesus, quietly moving among the crowd, so hid himself as to escape his deadly enemies.

It is to be noticed that though Jesus foresaw his own death at the hands of the rulers of his people, and the certainty of it is ever before him, he awaits the unequivocal indication of his Father's will, and never rashly runs upon the inevitable event, as one weary of suspense and of waiting.

These extraordinary discourses and consequent debates were held upon the Sabbath day in the Temple, but they did not complete the labors of Jesus on that Sabbath. To this same day it is probable that the drama of the blind man healed belongs, and also the parable of the Good Shepherd. We call it a drama, for there is no other name so fit. Jesus was passing out of the Temple. He seems not to have been excited by the high discourse, nor ruffled by the whirl from whose stones he had escaped, but came forth as if nothing had happened. Probably not far from the Temple sat a blind man. His disciples, holding the notion of their age that physical infirmities were Divine punishments, asked Jesus who had sinned, "this man or his parents." Evidently they were not yet aware that the man had been blind from birth. Jesus did not controvert the Jewish notions directly, but asserted, in effect, that all the variations from normal creations were a part of the Divine scheme. Neither has this man sinned nor his parents; *but that the works of God should be made manifest in him.*

And then Jesus, as if in a soliloquy answering a suggestion that glanced across his thoughts, to pass by without extending mercy to this poor creature, says, *I must work the works of him that sent me, while it is day: the night cometh when no man can work.* The man's blindness suggests the blindness of mankind, and his own office as the Enlightener. *As long as I am in the world, I am the light of the world.* This is an inside look at the mind of Jesus. The consciousness of his exalted nature and office did not arise only under the excitement of discourse. It belonged to his thoughts when by himself. It was the consciousness of

a fact, and not the occasional picture of an evanescent imagination.

There seems to have been no solicitation on the part of the blind man. Jesus made a clay ointment, softening the clay with spittle, and applying it to his eyes, commanded him to go wash in the pool of Siloam. His sight being restored, he returned apparently to his friends. Now the active commotion begins. The neighbors confer as to his identity, and express all sorts of opinions. The man is called and questioned, and gives a reply which showed how the common people heard Jesus spoken of. "A man that is called Jesus," he says, has wrought the cure, and he details the manner.

Next came the case before the Pharisees, to whom he gave the same account of himself. One part of them thought no man could be holy who broke the Sabbath day by healing a blind man. But others asked, "How can a man that is a sinner do such miracles?" Not able to shake his testimony, they began to question whether the man had been blind at all. They set him aside and called his parents. "Is this your son, who ye say was born blind? How then doth he now see?" They answered boldly that it was their son, and that he was born blind; but as to his restoration they were timidly cautious, and seeing what was in the minds of the Pharisees, they professed to know nothing about the healing, but shifted the dangerous answers over to their son. "He is of age; ask him." It seems that an order had gone forth to restrain by fear the convictions of those who were inclined to believe in Jesus. Whoever dared to give him countenance should be excommunicated.

The Pharisees return to the young man. They assume a devout air, as if to impress his religious fears. You have been healed. To God you owe the praise, not to man. Beware of ascribing a Divine mercy to this sinful man Jesus! The young man is of sturdier stuff than his parents, and is not to be driven or coaxed into any attitude dishonorable to his benefactor. "Whether he be a sinner or no, I know not: one thing I *know*, that whereas I was blind, now I see." They renew the inquiry as to the process. His temper fails. I have told you already, why do you want to hear again? And with audacious pertness he slaps them in the face with the ironical inquiry, "Will ye also be his disciples?"

The spark kindled a flame. They burst out into revilings. "Thou art his disciple, but we are Moses' disciples. We know that God spake unto Moses, but as for this fellow we know not whence he is." There was one true word here, for this brave soul was disciplined, and already had learned a sermon for them not unbecoming to his new master. "The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing."

They were more than matched in reasoning, but they had an argument which has wound up many a discussion since; "And they cast him out!"

An excommunicated man was a moral leper. He

was alone in the midst of thousands. Social and commercial intercourse was forbidden. So soon as Jesus knew the result of the conference, without waiting to be solicited he sought for the now outcast man. A few sweet words and the man, though no longer a free citizen of Jerusalem, was consciously exalted to a higher company, and to the liberty of God's spiritual kingdom. It seems that the man did not yet know much about Jesus.

Dost thou believe upon the Son of God?

“Who is he, Rabbi, that I might believe on him?”

Thou hast both seen (and heard) him, and it is he that talketh with thee.

“Lord, I believe!” and with that he fell at Jesus's feet, in profound reverence.

There had been present some few Pharisees. Jesus utters a few words to them. It is an admirable instance of his manner of creating paradox or antithesis by employing visible facts and spiritual facts invisible, as if all were on the same plane. And Jesus said: *For judgment I am come into this world, that they which see not might see, and that they which see might be made blind.*

“Are we blind also?” they asked, as if there could be but one answer. They were blind, but their blindness was voluntary. Their guilt lay in this, that they would not let their spiritual nature recognize the truth. In a parable of a shepherd and his fold Jesus exposes their utter unfitness to be teachers and leaders of the people. The parable is an exquisite picture of shepherd life. They did not perceive the deep and condemnatory meaning. Jesus carried the parable forward, and under the figure of a good shepherd that defends

his flock even with his life, he predicts his own death, affirming it to be not forced upon him, but voluntarily accepted. *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

No rendering of such language can satisfy. It is the utterance of thoughts which range higher than human thoughts. The words have a human element, but in a spiritual atmosphere; they have a relation to the hither world and visible, and to the thither and invisible world. We listen to them as men to the sound of the sea, knowing that the sound that breaks upon the shore is but as a breath compared with all that lies far out beyond hearing!

CHAPTER XXV.

THE GROWTH OF CONFLICT.

IT matters little whether Jesus returned to Galilee for a portion of the two months between the Feast of Tabernacles and the Feast of the Dedication, or whether he remained in Judæa. There is no statement or clear implication of his leaving Judæa. John, especially, would hardly have omitted to mention it. His work in Galilee seems to have been wound up after his return from the Transfiguration, and we cannot perceive any reason for reopening it. There were many reasons why Judæa should receive a portion of his ministration. The discourses, parables, and controversies which belong to this period have a suggestion of Judæa, rather than of Galilee. The images and ideas are not those belonging to a pure Jewish community; the parables are no longer drawn from the husbandry of Galilee, the plains of Esdraelon, or Genesaret, the fisheries of the sea, nets, boats, etc. Instead, we imagine in the vineyards, the vine, the Good Samaritan, the nobleman, the shepherds and their flocks, the fig-tree, a Judæan flavor. There is also in the topics discussed, in the higher key in which his discourses are cast, an indication that he was in the presence of men of culture, and of higher dialectical skill than existed in Galilee. He seems conscious of being in the Temple atmosphere.

The domestic life of Jesus,—is there any light thrown upon it? Where did he make his home from day to day? That he often left the city at night, and returned in the morning, we know. That he spent many nights bivouacking on the sides of Olivet, as poor pilgrims were wont to do, would be inferred from many passages, and gives a literal rendering of the declaration, “The foxes have holes,” etc. Were there not homes for him among the citizens of Jerusalem? Where so many gave evidence of belief in him, when such men as Nicodemus, among the highest classes, hardly disguised their sympathy, is it likely that he lacked invitation and welcome within the walls of the hoary city of Jerusalem?

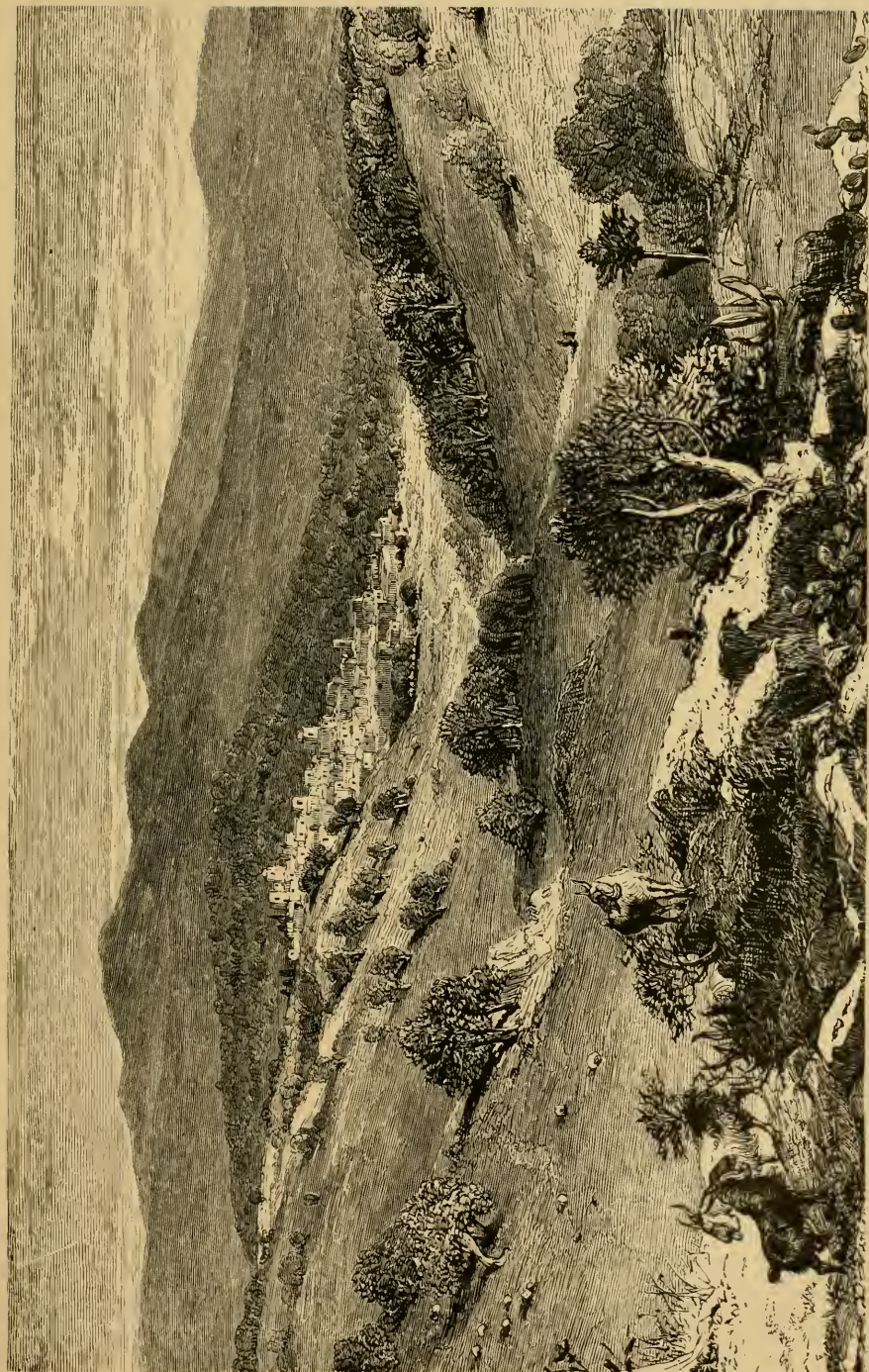
His manners and habits must be left to the imagination. We have seen that though his carriage at times was impressive and awe-inspiring, yet on the whole he was specially attractive to those around him, that he was easy of approach, that he inspired strong personal friendship, that he was familiar, not only in speech, but in person, walking hand in hand with men, touching those that he healed, and showing that love of nearness and fond contact which belongs to natures full of love-sympathy. The poor looked upon him as their own, their champion and hero, and mothers and little children drew around him; while the outcasts, the very abandoned, warmed in his presence with the kindlings of hope and inspirations of a better life.

What, then, must of necessity have been the household life of one who drew all to him in a genial familiarity? It is impossible that, with his love of children, he should not be the centre of their artless curiosity and affection; he smilingly answers their plea for sto-

ries, he is pleased with their sports ; to him they bring their toys, and it may be that hands that were trained to tools often repaired or fabricated these treasures of little children. On his knee they must often have sat, and, as evening drew on, many a sweet face lay asleep on his bosom.

Such things must have been. If a lighted candle be brought into a room, we know that light streams from it. Lilies bring perfume, and spices exhale odors, from their very nature. The whole character of Jesus, when closely examined, is one that must have filled any dwelling where he came with gladness and comfort. Whatever instructions fell from his lips would have in them the sympathy of the hour and mood that ruled in the family. He sorrowed with those in sorrow, counselled with those in trouble, shone brightly among those that were happy, was gay and frolicsome with children, and touched human nature on all its sides, bathing it in his own divine light, — the grandest man, the gentlest god, that ever dwelt among men.

Only one home that opened to Jesus has left its name to us. It was at Bethany, on the eastern slope of the Mount of Olives, about two miles from Jerusalem, — the house of Lazarus and his sisters Martha and Mary. Bethany still exists as a mean hamlet of twenty families. The Bethany of the universal Christian heart lives only in imagination. In the olden times, before the trees had been sheared off from the face of Palestine, it must have stood imbosomed amidst almond, olive, oak, fig, and sycamore trees. The seclusion of a quiet home so near to the city was not the chief attraction. When John would designate Bethany so that it might be identified, he calls it “ the town



BETHANY, FROM THE JERUSALEM ROAD.

of Martha and her sister Mary." Lazarus has a title which can never be surpassed. When in his sickness the sisters would call Jesus, they did not name their brother, but sent word that "he whom thou lovest is sick." This is not the language of casual friendship. Jesus's heart took strong hold, and nourished itself in its pilgrimage with the love of those congenial. It is useless to speculate upon the development of affection in such a nature as his. It would, of course, have that tenderness with which parents regard children, so far below them in intelligence and affection; but there was also real companionship. His intimate friends loved him as a superior, but it was none the less an affection which implied a certain social parallelism, if not equality. He was not content to be superior. True love has always an attraction upward. Jesus sought in his most sacred friendships to lift his friends up to the realm in which his heart dwelt. His language is emphatic on that point. *I have called you friends; for all things that I have heard of my Father I have made known unto you.* It was a love full of confidences. Without ostentation or egotism, he was always seeking to impart to them his own spiritual consciousness. If we consider how impossible it was for most of his attendants to rise to an harmonious sympathy, there must have been, over and over again, the scene of Transfiguration on a domestic scale,—Jesus in converse with them above their reach, appearing to them something glorious, but inexplicable; a radiant vision which cast them down to the ground in helpless bewilderment, and yet withal a glimmering of truth and intermittent sympathy.

The first insight which we get of the household of

Bethany is one that shows a great familiarity and confidence already established. Two sisters, Mary and Martha, appear. Martha is said to have "received him into her house," which would indicate that she was the elder, and that the care of the household was mainly in her hands. The only event disclosed was a domestic complaint on the part of Martha that her sister left the whole care of the household upon her. For Mary seems to have been drawn to an intimate sympathy with the spirit of Jesus, and drank in every word that he spoke. When he appeared all was forgotten, and her place was at his feet, where she might catch every word and every phase of countenance by which it was in part expressed. Martha was without doubt a pattern housekeeper, methodical, energetic, and always stirring. Both loved Jesus. Mary showed her affection in silent sympathy with his soul-thoughts. Martha showed her affection by an anxious care for his bodily comfort. Thus one was drawn to his spirit, and the other to his person. Martha corresponds to Matthew, and Mary to John.¹ Martha, distracted with much care and service, sees only idleness in Mary. She may be easily imagined as saying, "I like to see people *do* something. Listening and thinking may all be very well; but when there is company in the house, and a hundred things to do, one has no patience with that kind of affection which won't put a hand to a single thing, but makes it up by sitting and gazing." These thoughts grew hot, and being plain and decided,

¹ The Gospel of Matthew was anciently called the Bodily Gospel, as describing Christ in his outward life and actions. The Gospel of John was the Gospel of the Spirit, as chiefly concerned with Christ's thoughts and feelings.

and evidently so well acquainted with Jesus as to feel little restraint, she says, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." Jesus declares that Martha was inwardly anxious, and outwardly bustling and officious about superfluous preparations. *Martha, Martha, thou art careful and troubled about many things.* He then affirms, in effect, that he who has comfort of soul, who has risen into communion with divine things, has that one grand fountain from which all satisfaction flows. *But one thing is needful* is a more remote way of saying, *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.*

Mary's choice included a life by the spirit, a personal love of Jesus, and faith by it. It reached, whether consciously or not, to the whole realm of the kingdom of Heaven. Martha, too, in a lower and imperfect way, loved, and sought the Divine will. Hers was the offering of love through deeds of kindness. Mary, too, without doubt, expressed her love by deeds. But, in a general way, one represents a life which enriches the world by the outshining of the soul in thoughts and radiant emotions; the other a life which serves by practical utilities, by a ministration to secular comfort. The highest ideal is reached in a union of both. But while neither can spare the other, they are not equals. The soul is still regent, the body servant. The civilization of the human race requires ample material force and substance, but all civilization reaches away from the visible and sensuous toward the invisible and spiritual; as a tree throws

out blossoms upon its highest and outermost boughs, farthest removed from its earth-root, though still vitally connected with it.

Jesus from the beginning had sought to redeem religion from a routine of mere external practices into the condition of a mental experience, and in this way to elevate practical life by developing the soul and giving it predominance. But in the last days of his life, during the period which we are now considering, this rational and spiritual element was made to bear with continuous and special force upon the genius of Pharisaism. His discourses carried up the spiritual element into its most exalted form ; his parables, even more beautiful and apt than before, bore with the utmost directness against those tendencies on which the Pharisees greatly prided themselves. And, although he never sought a personal altercation, or developed a combative temper or an irritable controversial spirit, yet his whole personal influence, his expositions and illustrations, his very atmosphere, moved against the superficial and false view of religion of which the Pharisees were the exponents and exemplars. As time went on Jesus did not content himself with opposing the ideas which underlaid Pharisaism, but assailed themselves, as men banded together for wickedness under the guise of rigorous piety. He stripped off their veils, exposed the falseness of their principles, the corruptness of their private lives, which, in Jerusalem and among the Temple ring, was very great. Thus as the days drew on, Jesus, while prudently avoiding arrest or a precipitation of the final issue through any sudden outburst, and reserving for himself a condemnation by the highest tribunal of the

nation, grew constantly more specific and direct in his arraignment of the nation's religious leaders. To this period belongs the parable of the Good Samaritan, which, perhaps, next to the parable of the Prodigal Son, has passed into universal currency.

The parables of Jesus were not born in the closet, and brought forth like perfected poems to do their work. They sprang into being suddenly. They were creatures of life, born of the actual events then taking place. Beautiful of themselves, as luminous moral fictions, their force is far greater when we perceive their illustrative fitness. The parable of the Good Samaritan arose out of a discussion.

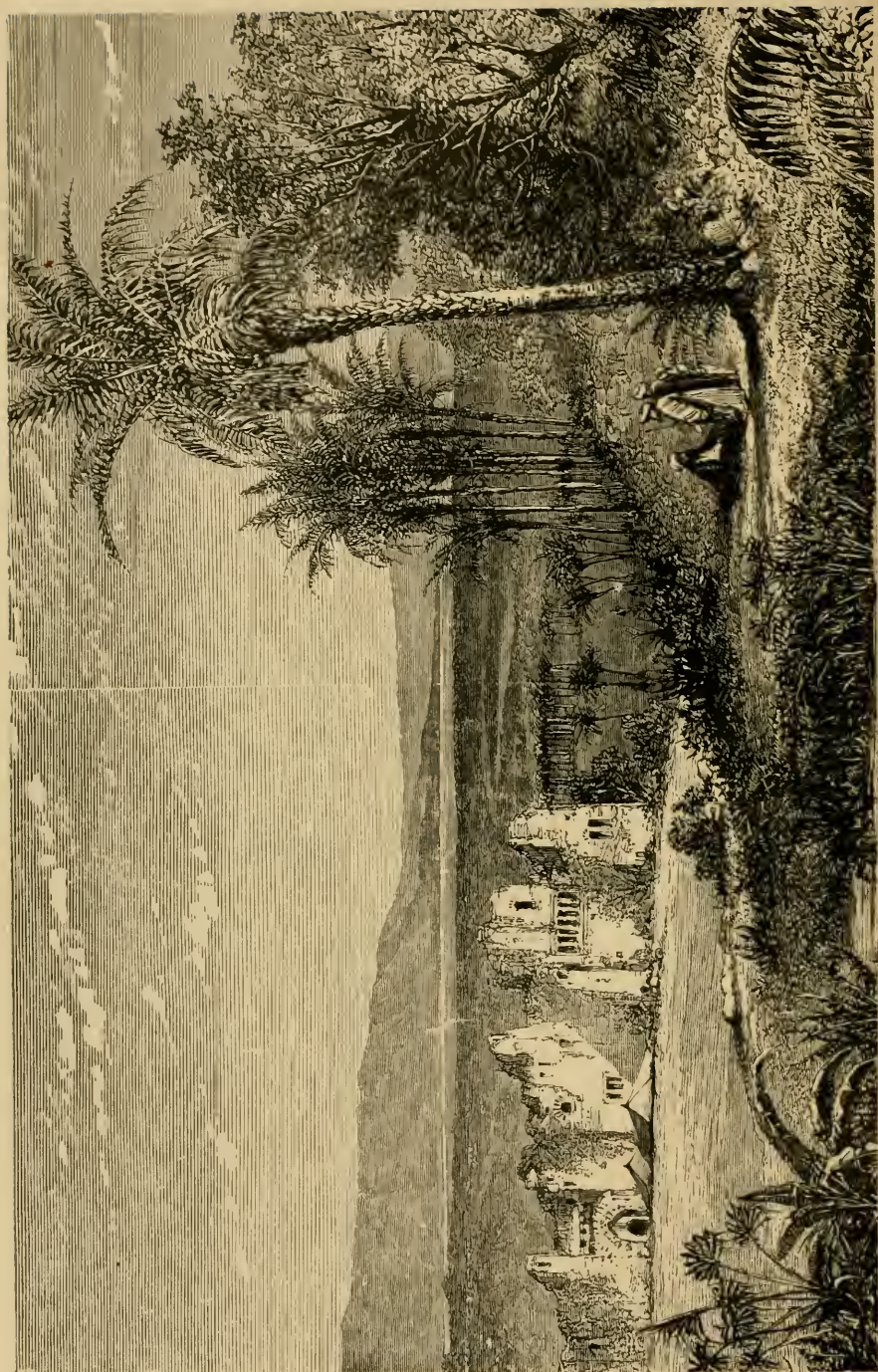
Besides the violent and vituperative method of the Temple rulers, Jesus was subjected to every trial of skill which is usual among an acute and inquisitive set of intellectual men. There were men there, as there always have been, who had their intellectual puzzles, their nice traps, adroitly laid, into which they would draw an antagonist. In such cases nothing is more common than to begin with a semblance of sobriety and even of simplicity, and to lead an unwary antagonist to the point where the noose should catch him. One of these keen, dry lawyers (that is, a scribe with special functions) stood up meekly, and inquired of Jesus, "Master, what shall I do to inherit eternal life?" As it reads in our day no question could have been more proper and important. And yet it is evident that this question, at that time, was in some way a test question; for it is expressly said that the lawyer "stood up and *tempted him*." It is not necessary to suppose a malicious and entangling purpose. He proposes to try his skill, to puzzle him, and gratify his

own vanity in a word-victory. But what the trap was which was set by this question does not appear.

Instead of attempting an answer, which would lay him open in some way, Jesus, taking advantage of the fact that this man was a lawyer and teacher, to whom the whole law must be familiar, evaded the snare, whatever it was, by asking the lawyer, *What is written in the law? How readest thou?* There is double force in this. It brought the question out of the dialectics of the schools into the court of Moses's law, and it made the lawyer the respondent, so that he lost the initiative. The whole thing is like a flash. The attacking party is now on the defence.

Answered on the ground of the Mosaic law, there could be but one reply ; for the marrow and substance of the law was, by consent of all, contained in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself."

These words, except the last clause, were written upon the phylacteries of the Jews, and were recited night and morning. Jesus replied, *Thou hast answered right : this do, and thou shalt live.* That the assailant felt that his sword had been flung from his grasp by the simplest turn of his antagonist's hand, is evident, and though commended by the law, he was likely to be laughed at by his comrades, and "willing to justify himself," to extricate himself he reopens the case. *And who is my neighbor?* This is peculiarly a question to delight a conclave of Jewish doctors. There would be infinite negatives, discriminations, limitations, refinements upon refinement, until the poor question would hang like an insect wound up in the myriad threads of a spider's web.



SITE OF JERICHO.

Jesus disdained all such hair-splitting discussions, and struck home to the common-sense and to the common feeling of humanity by a parable.

The parable will admit of no paraphrase. It is perfect as a crystal.¹ Jericho was by the rabbinical writers called a *priestly city*, because here dwelt great numbers of priests and Levites, who went to the Temple in their regular turns, and then came back to their homes. This road was so noted for robberies as to be called the *Bloody Way*. Fear, however, was not the chief motive for neglecting the duties of humanity. This half-dead man was no relation to them, did not belong to their class or profession. Religion had degenerated in the hands of its ministers, and had lost humanity. That a Samaritan, whose very name was a term of odium to a Jew, should be represented as enacting in a noble spirit the duties of humanity which the most sacred men among the Jews had shirked in a cowardly manner, was a piercing rebuke to Pharisaic narrowness. There was no escape from this parable.

We have seen how often Jesus was himself engrossed in prayer. To all who hold the invalidity of prayer, ex-

¹ "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and sat him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

cept by reflex moral influence upon him who utters it the teachings of Jesus must seem an infatuation of fanaticism. He inculcated this duty with special urgency. And he teaches unequivocally that men may rise to such intensity and fervor of prayer as to act directly upon the heart of God. Two parables about this period illustrate this view of prayer. One is that of the man roused at midnight by a neighbor asking to borrow bread for an unexpected guest. At first he refuses to disturb his family. But the importunity continues; and at length, to get rid of him and to save further solicitation, he yields his request. *And I say unto you, ask and ye shall receive. . . . If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.*

The other was the parable of the Widow and the Unjust Judge. She demanded redress. He a lawless and unprincipled man, refused to vindicate her rights. She presses her suit. At length he consents to have justice done to her, "lest by her continual coming she weary me." *And shall not God avenge his own elect that cry day and night unto him?*

If there is a way by which unprincipled selfishness will do the work of kindness and justice, how much more will absolute and infinite goodness yield to the solicitation of earnest want! If men who do not love kindness can by prayer be made kind, how much more will one who loves it intensely be inclined to it upon earnest prayer! The teaching of Jesus is peculiarly significant as to the power of men to affect the Divine mind. The questions which in our day have arisen as to natural law, and the invariable regularity of cause and effect, were unknown to the age in which Jesus

lived, and were not only not recognized by him, but his doctrine, taught through his whole ministry and under many different forms with peculiar pressure and fervor, was that God delights in a pleading heart, that he loves importunity, that by vehement and continual prayer men may obtain from God results which otherwise would not have happened. .

Jesus did not mark the limits of prayer, nor analyze its mode of operation, nor show its relation to the continuity of natural laws, nor in any wise establish a philosophy of prayer. He announced the broad truth that God is accessible to men's cries, and that he has the power and the disposition to answer prayer. He left it to experience to find out the metes and bounds of this power. Whatever earthly natural laws there may be, there are natural laws of God's heart also, which philosophy does not reach, but faith reveals.

The Seventy sent out to preach, returned about this time to make report of their success. The scene must have been remarkable, though it is given in but a single line. Their mission had been successful. Their enthusiasm was high, and they were full of exultation. They "returned again with joy." The fact that they had power to exorcise demons seems to have been one of peculiar surprise and gladness. "Even the devils are subject to us through thy name." The Seventy were too much elated by their success, and were in danger of spiritual conceit. Jesus enjoins them to rejoice, not that spirits were subject to them, but that they were in their own selves transformed to heavenly dispositions, and their *names written in heaven*.

But the most striking feature of this interview is its effect upon Jesus. There seemed to appear suddenly

to his mind the whole mighty conflict of good and evil in this world. Afar off he discerned the end of evil, the triumph of good. *I beheld Satan as lightning fall from heaven.* Caught up into the sphere of coming glory, *in that hour Jesus rejoiced in spirit.* His soul kindled to sublime prayer. *I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes.* The kingdom of the Divine Spirit, the power of the enfranchised soul, the whole mystery of victorious weakness in finally subduing the passions of men and becoming the grand forces of the universe, stood clearly before him.

He was surrounded by enemies, in the midst of daily conflicts, and every day was one step toward the cross; yet for a moment it was given him to see his own supremacy. *All things are given to me of the Father.* He was for the hour lifted above limitation and humiliation into the full consciousness of his Divine relations. *No man knoweth who the Son is but the Father, and who the Father is but the Son and he to whom the Son will reveal him.* This was an hour of sublime sovereignty! Filled with the scene, he would fain draw his disciples up into some participation with him. He seems to have sat as one in a vision. He roused and rose up, *turned himself to his disciples, and said privately,* as one who speaks confidentially, with that affectionate personality with which one discloses heart-secrets, *Blessed are the eyes which see the things that ye see!* They saw as through a glass darkly that which to the Master's soul filled the universe.

These joyful hours were needed. Jesus was an exile. The atmosphere was murky with evil passions. His soul sustained all that were his companions, but no

one could sustain him. The constant lifting up of his language into a vagueness which comes from its elevation, into regions of thought unfamiliar to the human soul, his continual falling back upon his relationship with God, the essential unity of his soul with his Father's, betokens a certain lonesomeness. These occasional hours of transcendent vision interpret the declaration, "Who, for the joy that was set before him, endured the cross, despising [not caring for] the shame."

The Feast of Dedication came and found Jesus still in and about Jerusalem. Whether he confined his labors to the city and its immediate neighborhood between the two feasts, — Tabernacles and Dedication, — we have no means of knowing. There is absolutely no continuous historic line given by his disciples. Memorable events spring into view, striking parables or fragments of discourse, but the groundwork on which they stand is hidden from view. We trace his life, not in a linear series, but in groups. We see the clusters of fruit, but the vine on which it grew is seen only here and there.

When the Feast of Dedication brought throngs to the Temple, Jesus was seen among them, walking in the arcade on the east side of the grand quadrangle. We see the people gathering about him. We see the disturbed condition of men's minds. Opinions fluctuated. To-day he was believed in fervently; to-morrow came reaction, uncertainty, and retrocession. Men were in a painful suspense. They wanted either to have the charm broken, or their faith established. But while a few were thus painfully oscillating, they were put forward by others who had malicious purposes. We can

imagine them in fluctuating council and discussion. Some, feeling the mystic power of Jesus's nature, and inwardly in sympathy with his spirit, warmed toward him and defended him. It was the logic of the heart that convinced them. But others would say, He trifles with us. How easy for him, if he is what he pretends, to make it clear to every one. Is the Messiah so feeble that he cannot make himself known? What, then, can such an one do for the kingdom? Let him cease hiding himself behind mysterious speeches! And so they came to him. "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." Jesus replies, I have told you that I was, and you would not believe me. There is no need of words, for *the works that I do in my Father's name, they bear witness of me.* He then advances again, as often before, the unerring certainty of real moral affinities. *Ic believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and I give unto them eternal life.* As a candle borrows its flame from some flame, so human souls kindle immortality at the heart of God. The greatest gifts of God are not to be taken with the hand, but by the heart. They are received by an appropriating sensibility.

Logic enforces intellectual truth upon men as a graver's hand cuts the picture upon a plate without regard to its condition. But moral convictions of the highest kind are irresistible intuitions, and belief is developed as a picture is upon a photographic plate by the inherent sensibility of the plate to the light that falls upon it. Only when God has inspired the soul till the love of purity, truth, justice, goodness, moral beauty, are spontaneous, can one have personal proof of Divinity. It is the Divine reality in us that assures us of

the Divine reality without us. Jesus declares in effect that only a few were qualified to receive him. The majority were too coarse and evil. His light fell upon their darkness and was quenched. But those whose souls received illumination should never doubt. No compelling logic and no seducing scepticism should ever move them. *No man is able to pluck them out of my Father's hand.* I AND MY FATHER ARE ONE. This language was divine or it was blasphemous. The Jews were stung by it to sudden rage as an atrocious blasphemy, and "they took up stones to stone him." The supply of stones in the Temple seems to have been ample. Every nook and corner probably had its stone waiting occasions for use. Jesus so bore himself that the purpose for a moment hung fire. That face before which, later, the soldiers fell back to the ground had power to hold in check those upon whom it was turned in full earnest. *Many good works have I showed you from my Father: for which of those works do ye stone me?* His enemies reply promptly that it was not for his miracles, but for the audacious blasphemy. "Because that thou, being a man, makest thyself God!"

Jesus did not deny that their interpretation of his meaning and claim was correct. But out of their own sacred books he exposed the absurdity of their rage. Men and magistrates are called "gods." But if you tolerate such language toward men, even by courtesy, how unreasonable to be enraged with me, *because I said I am the Son of God.* He again declares that his works were a divine testimony to his heavenly origin. If they were too rude to feel sympathy with his personal presence and feeling, then his works should convince them: *the Father is in me and I in him.* This kindled

again their anger. They rushed forward to seize him, "but he escaped out of their hand," and left them to burn or to cool at their leisure.

Jesus was not safe any longer. The offence was deep. He left Jerusalem. Though it was winter, it was not the frozen winter of Lebanon or of Hermon, but the tropical winter of the valley of the Jordan. He doubtless went by the way of Jericho to the fords of the Jordan, and crossed over into Peræa, into the neighborhood where John had begun his ministry, — Bethabara, or more properly Bethany, beyond the Jordan. It was not only a place of security that he sought, but a new field of labor, until his *hour* should come. Never was he less inclined to rest. He soon developed around him a new interest, — some believing and some opposing. As it was within the sphere of John's earliest ministry, it is not strange that his presence should revive the memory of John, and bring to mind the prophecies which he uttered concerning the Anointed One who was to come after him. And many said, "All things that John spake of this man were true." "And many believed on him there."

SUPPLEMENT.

CHAPTERS XXVI. TO XXXII. ARE COMPILED
FROM MR. BEECHER'S SERMONS.

SEE PREFACE TO VOL. II.

CHAPTER XXVI.

RAISING LAZARUS — WAYSIDE SERMONS.

FROM the obscurity of the desert to which he had resorted that he might for a time escape the fury of his enemies, Jesus again emerges at the call of suffering friendship and love. Through the door of a great family sorrow he comes back to face his enemies and gain one of his greatest victories.

In its revelations of himself the raising of Lazarus from the dead was like a second Mountain of Transfiguration, on which Jesus stands clothed in his divine glory, — not this time simply before the eyes of a trio of his favorite disciples, but in the presence of all his disciples and before his enemies as well; and not this time in the glory of one withdrawn in heavenly contemplation, but of one bearing our sorrows and carrying our griefs, and enlisted in the great battle of our redemption. It was the culmination of the revelation of his divine power over the dead, than which nothing greater had ever been displayed, than which nothing greater ever will be displayed until the resurrection at the last day, when all that are in their graves shall hear his voice and shall come forth, — and of the Divine sympathy that is responsive to the tears that are shed around him, even while knowing that deliverance is at hand.

In the peaceful security of the wilderness, the messenger dispatched in haste by Mary and Martha, coming to him brings word, "Lord, behold, he whom thou lovest is sick." Urgent as was the message it did not hurry Jesus. Instead of hastening, he lingered, and then, after two days wasted in delay, astonished his disciples by the announcement, "Let us go into Judæa again." They were fully aware of the danger that threatened in Judæa, and that to avoid this very danger Jesus had sought an asylum in the peaceful wilderness beyond Jordan.

Had Christ, under the impulse of a tender, loving anxiety, hastened back to Bethany immediately on hearing of Lazarus's sickness, that would not have seemed so strange, — for love which seeks to save its beloved will face any peril; but to linger until the hope of curing is gone, and then, when it can benefit no one, to needlessly invite that peril which had barely been avoided, that seemed to the bewildered disciples the height of folly. "Master, the Jews of late sought to stone thee; and goest thou thither again?" But Jesus proposed to work one of the most striking of his miracles. He knew then that Lazarus was dead and beyond the aid of any earthly physician. He had waited purposely for that end, that he might open the eyes of his disciples, who even then had but the faintest conception of himself and his ministry.

"Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." In heroic despair Thomas turns to his fellow-disciples. "Let us also go, that we may die with him." The road was a rough and hilly one, and the journey on foot was slow. What with the

two days' delay before setting out, and the slow march upward from the valley, Lazarus had died and been four days buried. As Jesus approached the sorrowful home word was sent ahead that he was coming, and Martha hastened out to meet him. Her impatient, bustling nature found relief in action. She could not sit still. She must be doing. Meeting him some little way from the town, she greets him half in reproach and half in supplication: "Lord, if thou hadst been here my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus's declaration that he whom she mourned should rise again, brought her but little present comfort, for she saw in it nothing more than the promise of a final resurrection at the last day. She was too eminently practical to see any hidden meaning in Jesus's mystical words. With Mary it was different. She dwelt more in the realms of thought and imagination and less in the fields of action. Wrapped in mournful contemplation she thought of the loving brother gone, and of the Master all-powerful to cure, absent; for she evidently had not then heard of his coming. Jesus, not seeing Mary, asks for her. Martha, the ever busy, hastens back, calls her sister, and tells her of the Master's presence and wish to see her. She, rising quickly, with the mourners who had come to comfort her, goes out to meet Jesus. He had remained without the town, waiting where Martha had left him. With the same regretful greeting Mary meets him: "Lord, if thou hadst been here my brother had not died."

The utter wretchedness of these whom he loved, the sympathetic tears of the surrounding friends, deeply moved the Master, and for the moment overwhelmed,

he too wept. At his request they take him to the sepulchre, a cave in the soft limestone rock, — one of the many which abounded, and which were largely used at that time for burials. For door, a boulder resting in its mouth. Jesus orders the stone to be removed, when impulsive Martha characteristically breaks in with her expostulation. For four days the body had lain in the grave, and now had become offensive. He reminds her of his promise “that, if thou wouldest believe, thou shouldest see the glory of God.”

Probably not even the disciples suspected that Jesus was moved by any other intent than to look once more upon the form of him he had loved. Though they had seen many wonderful sights, had witnessed many miracles, yet no one seemed to suspect that after such a lapse of time, when the ties that bind together the component elements of the human body had been loosened, and when what was once an animate being full of life, of thought, and of activity, was rapidly resolving itself into inanimate dust, that then Jesus could arrest the devouring decay, roll back its wasting march, re-collect the fleeing elements, and bring them trooping back each to its proper place and duty, — as soldiers scattered in defeat, rallying at the voice of a trusted and beloved general, hastening to form again, stand once more a compact and disciplined army.

The stone is rolled away, the grave is open, when lo! obedient to the Master's voice, he that had been dead came forth, bound in the vestment of the grave, still helpless, until freed from the binding graveclothes.

We can imagine the outburst of joy and gratitude from the family so miraculously reunited, — the awe and amazement of the friends and even of the disciples

when Lazarus walked in among them again, well and strong as though he had but just awakened from a refreshing sleep. The narrative leaves wholly to the imagination what was said, what they did, whether Jesus went home with them, and if so how many days he remained. On these interesting questions no light is thrown.

The effect of this miracle upon the spectators was widely different. Many, convinced that nothing less than Divinity could have wrought such a miracle, believed on him. But some there were whose hearts had not been touched, that hastened to tell the Pharisees of Jesus's return, and of this last and most wonderful exhibition of his power. That miracle precipitated the whole matter. It was the work of beneficence that brought to a culmination the determination of the temple-plots that he should perish.

A council was speedily called. Stringent measures must be taken, and at once. "If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation."

Now they went to work with a definite and settled purpose. He must be caught and put to death. Heretofore they had sought his life only in some outburst of passion, but now they were thoroughly alarmed, and after a careful consultation had formed a fixed and deliberate judgment. The danger was too imminent to be disregarded. But his time had not yet come. He was not ready to precipitate the final tragedy. He therefore avoided openly showing himself, and soon left the neighborhood of Jerusalem and departed unto a city called Ephraim in the country nigh to the wilderness. He soon, however, returns to the familiar

valley of the Jordan, and travelling from place to place "he taught them again, and healed them there."

Although the narrative is brief, he must have spent considerable time upon this journey, slowly reapproaching Jerusalem. It was then that some one asked him, "Lord, are there few that be saved?" Where it was, who asked him, what led up to the question, is not stated in the context. It was one of those many incidents, so often occurring in the sacred history, where all the surroundings that would have added a dramatic interest are wanting, and separate, detached incidents are strung together like pearls upon a necklace, — each wholly disconnected from its fellow, yet each a statement of some important truth or fact.

We cannot enter into the spirit of Jesus's answer except we go back and see exactly to what purpose our Saviour uttered it; for if we interpret the answer through the medium of a gloomy theology, we shall falsify it. If we interpret it through a mystifying psychology, we shall falsify it. Although the Jewish system developed the most profound yearning in men's souls, yet in its decadence, and in regard to the great mass of the common people, not endowed with moral genius, it came to be a mere system of externalities, that left out the chief purpose of life. There was no trouble during our Saviour's time in his gaining an audience; certainly not after he began to work miracles signally, and that most welcome of all his miracles, enough to eat for those who attended his preaching. He became very attractive; and there were multitudes of men who shed tears, and a great many men that admired the appositeness of his illustrations, the singular clarity of his parables, what

might be called the adroitness of his controversial replies. His eminence, his individuality, all that belonged to him and to his atmosphere, were very winning; there were not only twelve willing to become his disciples and follow him, but there were twelve thousand that would have followed him if he had let them, in those moments of inspiration, just such as one feels occasionally, when some particular view of a nobler way of living comes to one, — evanescent moments of sight and oversight, upsight and beyond-sight.

There was no trouble in his gaining the wish and the will of the common people, but their acquaintance was as the early dew and the morning cloud. It came like a flash and went like a flash. Men went back after his instruction to deeds of sacrifice in the temple, — the priest to pray for us and pronounce us clean by reason of this that, and the other remedy. We have kept the law, and we are doing very well; God is under obligation to take care of us. So they went on, living low, selfish, and often vulgar and wicked lives, but yet feeling that they were safely within the pale of God's covenants, and that there was no need of very much change in them. Therefore, one of the great and prime necessities of our Saviour's teaching was to produce a conviction among men that religion was something a thousand times deeper than they had any idea of; it meant manhood regenerated, reconstructed; it meant man striving after the highest ideal and in the atmosphere of divine power, which was indispensably necessary to enable him to carry out his wish and his purposes. So he discouraged men from thinking that religion was easy. They thought it was too easy.

It was all so easy that there was no responsibility, and had in it no incitement. To them religion bore about the same relation that the multiplication-table does in the fool's mind as compared with Newton's *Principia*, or the higher developments of mathematics. If a man can rattle off the multiplication-table he thinks he is a mathematician. If a man can say the alphabet he thinks he is a literary man. The Jews at that time around about the Saviour had a smattering of religious things, and they felt as though they were good enough just as they were. The great mass of the common people to whom Christ came were already superficially contented; that is, they thought they were getting on well, and "What lack I yet?" was their conceited feeling. Therefore, when it was asked, "Are there few that be saved?" our Saviour said, "Strive! What I mean by religion requires strife. You cannot sail into it, nor happen into it, nor dream and wake up and find it realized. It requires all the energy of the whole life."

A little later, when the multitudes thronged around him anxious to be his followers and lead his life, he again brings to their minds the serious nature of the life they so thoughtlessly would follow, and impresses upon them by forceful parables that he is not to be followed merely from a blind impulse, but only as the result of a careful, deliberate judgment, or an earnest desire to seek the truths which he had come to teach.

"And there went great multitudes with him; and he turned and said unto them, If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever

doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build, and was not able to finish.'"

Never was there before, and never has there been since, we apprehend, such a speech made to would-be disciples. To understand it, we must carry ourselves back in imagination to the time and place, considering the situation in which Jesus was speaking, and what he was after, and then consider the habits of speech that he indulged in; for he was the least literal man who ever taught.

There never was an idea more void and foolish than the idea that Jesus in his style of thought and expression, was simple and literal. His style was the most profound and difficult to be understood that ever expressed itself in words that originally were framed to express physical ideas. So it has come to pass that as civilization has gone up, and we need new words to express gradations of developing feelings, we are compelled to give secondary meanings; and so in a long line the same words express not simple differing shades of a primitive feeling, but frequently reverse them, and come to express very different, or even opposite ones.

Now, he expressed the profoundest elevations of spiritual truth; and when his thoughts were running along the far-distant unfoldings of human character, and also of the truths that reign celestially, what trouble must he have had for words that would be windows

through which the generation that lived then could see anything. The consequence was that metaphor, parable, exaggeration were obliged to take the place of simple language. For intense feeling must exaggerate. It is not enough that tone and emphasis are given to a word. All creation comes to him that has intellect, imagination, and intensity, and seeks to express the hidden treasure of his soul. And Jesus, the simplest, the truest, in one sense, the most intense and exaggerating, in another sense, has set us an example of this whole procedure.

He was about to leave the north of Palestine. His mission there was pretty much fulfilled. He had turned his face southward, and was on his final journey toward Jerusalem, where he was to suffer many things, and be crucified. On the whole he was very much discouraged with his ministry. It culminated in the feeding of the five thousand upon the northern shore of Galilee, when they were so struck with the unquestionable miracle of multiplying the loaf that they determined to make him their king, to hold the reins of government, to drive out the Roman, and to establish the prophetic kingdom; and they meant that he should be their king. But he refused; and the impression produced upon them was that he stirred them up to the point of accomplishing, and then like a craven backed down and would not go forward. So it was at that time that the enthusiasm of the people very much abated; and when he returned to the western shore he was beset by the scribes and the priests, and was abandoned by the people,—so much so that it seemed as though he needed rest and encouragement; and he took his journey to the North, on the coasts of Tyre and Sidon,

into the mountainous region, and would that no man should know that he was there, and refused, or sought to refuse, to engage in the work of miracles or in works of mercy there. He was transfigured, as it were. He was lifted up in heavenly vision, above the physical and sensuous, and his whole soul was renewed and brightened again, preparatory to the last steps of his earthly ministry. He had come down from the mountain; and although he needed rest and encouragement, his face was turned for the last time toward Jerusalem. The crowd began again to throng around him, and were eager not only to follow him but to become his disciples.

The most extraordinary thing that strikes one in Jesus's address to them is that it is the language of one who was supposed to be seeking to build up a party. He had excited universal interest. Men were not only inquisitive, but their curiosity had become morbidly strong. He could go nowhere that the village or town or city did not pour forth its multitude. And if he were a partisan, if he had a new church to found, a new kingdom to establish, this was a very strange welcome to those who were coming toward him and to him. Not only that, but considering it in its relation to entering upon a Christlike life, upon a religious course, was there ever such a discouragement, as it stood, and as it stands? Usually men are supposed to think that there are obstacles enough in their way. At any rate, men have a strife against their own feelings, against many insidious and cunning temptations; and our Saviour himself declared that the way to eternal life was narrow and very steep and extremely difficult. Was it, then, necessary to carry language to such

an extent as to say, "Unless a man hate his father and his mother and his wife and his sister and his brother and his child and himself also, he shall not be my disciple"? What is a man after he has dropped off all his affections? What is there left for discipleship? What is a man worth that has been taught by some fanaticism to hate his father and his mother? Is that a part of the new faith? Is that the best disclosure of this princely religion which men are so fond of talking about? No. So far as the immediate application of this language to those who were following him was concerned, we are to take into consideration that they were following under a wrong impulse. They were men who were not religious-minded, and not at all purposed to be religious-minded. For the most part, that was not the thing for which they followed Christ. They supposed — and his miracles largely confirmed the impression — that a grand good time was coming, in which all men would enjoy themselves. They were going to keep their sins; they were going to keep their feuds; they were going to keep their little quarrels; bread was going to be plenty; there was to be good living for every one; their enemies were going to be smitten down; they were going to have a gloriously good time; they were going to be men and swine indifferently, as they had been before; and Christ was going to lead. What they were after was the loaves and the miracles. It was not Christ that they sought when they were following Christ, but their own self. Self-indulgence, in a larger sphere, ministered by Divine power, in a miraculous way; the gratification of their vanity by victories over their adversaries; and various malign feelings, — these entered largely into the com-

position. Some came because they were sick, and they knew he could heal them. Others came because they were blind, or their children, or their friends, and they knew he could cure blindness. Still others came because they were hungry, and they knew he could feed them. They ran after him simply for food. They followed him as sparrows follow a grain-cart that the particles of wheat and barley which fall out of it here and there shall furnish them with something to eat.

Such was the poverty of the time that one good hearty meal was a great thing in a man's estimation. That was the period in which the Lord's Prayer was made, one of the most important, one of the pivotal petitions of which is, "Give us this day our daily bread." We never utter the Lord's Prayer with a sense of its original import. We never come near enough to starvation for that. The passage "Give us this day our daily bread" has little application to those who have bread enough for years ahead. But there was a time when whole peoples well-nigh starved; and then it was that the Lord's Prayer put the staff into the hand of want and hunger.

So there were a great many who followed Jesus because he fed them. Then there were a great many who followed him because they thought he was going to establish an earthly kingdom. There were also a great many who followed him because everybody followed him. Everybody was going to see and to hear, and therefore they went to see and to hear. But few, if any, followed him because they wanted to be transformed in their nature. Everybody wanted to be his disciple, but nobody wanted to be his inside disciple, — they were all outsiders. Jesus therefore sought to

make them understand that religion was deep ; that it meant something more than adhering to a routine of observances, or following a school, or becoming the disciple of a worker of miracles ; that it was a transformation that went clear down to the depths of their being, and brought them into a condition in which everything that was in them would be on the side of spiritual purity.

This was not an attempt, then, to show that religion is intrinsically difficult, it was rather to show that it is intrinsically profound, — that it means something. It is not church-joining ; it is not creed-building. It is man-revolutionizing. It is a total change of the currents, the purposes, the aspirations, of a man's life. It is living, not by the eye, not by the ear, not by sense, but by faith, by the vision of truth, of purity, of love, of fidelity, of godliness. It is living above the earth, and in the presence of God ; and for that sake a man should sacrifice everything.

It is more than likely that Jesus explained his meaning more fully at this time than appears in the narrative. It is not at all probable that any memorandum was made at the time by any of the disciples. And when at last the sacred narrative was put in writing, it was many years after the events it recorded, — the writer giving only here and there some brief remarks, some significant event or circumstance that had remained indelibly fixed in his memory ; so that what might be called the context, the surrounding details, is generally wanting.

It is evident that his hearers did not understand that they had been repulsed, but rather had been warned that following Jesus was not a holiday excursion, but

a sober, serious matter. Yet with all the apparent severity of his warning, he must have uttered words of hope that appealed to many hearts about him, that let new light into the souls of many whose lives had been nothing but dark till then. Those who felt the need of God's love most seemed drawn the nearer to him; for the publicans and sinners — the two classes of mankind that comprehended all that was lowest and most despised in the eyes of the Pharisees and scribes — drew near to him to listen to his words. He received them as a part of his congregation, and doubtless opened their eyes to their sins and encouraged them toward reformation. He mingled with them, and even ate with them. Of course the self-righteous Pharisee was shocked at this and raised his hands in holy horror. "This man receiveth sinners and eateth with them." He answered them in the parables of the Lost Sheep, the Lost Coin, and the Prodigal Son, and when they derided him he turned on them with the scathing rebuke, "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God," and added further significance to his rebuke by the parable of Dives and Lazarus.

Turning from the Pharisees, who seemed willing after this pointed rebuke to let the discussion drop, Jesus addresses his disciples in one of those compressed sermons that so often appear in the Gospels, — teaching them to extend that forgiveness which they themselves so often needed.

There was a certain moral sense in the disciples, as there is in all men, before which this injunction of the Saviour came with approbation. They felt that he

taught them the right thing. And yet, the moment they undertook to think about it, as a principal thing in themselves, they began to say, "How can we forgive?" They thought of this one, and that one, and the other one; they recalled all their little animosities and prejudices and dislikes; and though they were on the point of saying to themselves, "Well, I will obey," the thing itself seemed so impossible that their courage sank down, and they said inwardly, "We cannot do it." And they turned instinctively to the Master, and said, "Increase our power of doing this;" that is, "Increase our faith;" by which is here to be understood that whole spiritual and eminent realm of power out of which comes the potency by which we change our nature, as we shall see by and by.

Equally strange seems the answer: "If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." In answering this request, in dealing with the state of mind out of which this request grew — namely, moral despondency, the want of courage to undertake what was required — Christ said, "I command you to forgive utterly and continuously; and do you say, 'I never can do it; it is impossible for me to do it'?" And do you ask me to increase your faith? I tell you there is not only power in you to do it, but there is in you a power so great that you can make a total change." Or, in other words, "If ye had faith as a grain of mustard-seed — if you had the least particle of faith — you could do a thing that seems as impossible as to command that sycamine-tree to be rooted up and cast into the sea."

As we read the context the whole passage seems, together with the answer of the Master, to be obscure. He had been saying, "It were better" for a man "that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: if thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." It was after this discourse that "the apostles said unto the Lord, Increase our faith," and he replied, "If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

This was figurative language; and it was very powerful, being built upon the oriental imagination. Men at that time were more accustomed to such things than we are.

It does not seem as if he encouraged them. It does not seem as if he granted their request, or told them how they could improve. He seems, rather, to have rebuked them by calling to mind how little faith they had, which they themselves knew, as was shown by their making application to him for more. Why should they have asked for faith in connection with the peculiar subject of forgiveness, or in connection with the subject of carrying one's self so as not to voluntarily injure one of God's little ones, by way of anger, or by way of implacableness, seems at first obscure; but it will become plain if you will take the interior line or clue of the connection, and not the exterior.

Our Saviour was wont so to time, and to word, and to illustrate his instructions, that they struck the inward

moral sense of his hearers. He was preaching to his disciples the duty of overcoming passions and malignant dispositions. He was preaching to them the result of the doctrine of forgiveness and gentleness.

We have had an analogous instance, when on his descent from the Mount of Transfiguration he cast the demon out of a child.

It was substantially the same thing. There Christ was asked to do a great mercy, and he said, "This is possible if you only have faith enough." And the father said, "I have a little ; but, oh, give me enough to make up what I lack." It was the heart's outcry. That case was more touching, but it was strictly analogous or parallel to the present one, where the disciples were commanded to overcome these selfish and defective instincts. They saw that it was beautiful and right, and wanted to do it, but fell off before it, and said, "How can we?" and besought the Lord to increase their faith.

It is noticeable how seldom Jesus taught from the synagogues or even in the towns and cities, except in Jerusalem. Most of his teachings were while afoot he slowly travelled from town to town, stopping here or there to work some miracle, pausing in a few incisive sentences to rebuke the self-righteous Pharisee, or expose the sophistry of the crafty scribes, or, as he walked, comforted, encouraged, or instructed his disciples. But whether rebuking, exposing, or instructing he spoke almost altogether in parables.

On this journey upward toward the place of his coming sacrifice, the parables are crowded together, the one following close upon the heels of another. It was his favorite mode of expressing himself.

A parable may be said to be the portrait of a moral truth. It may not be itself a direct enunciation of a moral truth, but it is a story, a history, a novelette so constructed that it resembles and brings to the comprehension of men this subtle moral truth. A parable is not to be dissected and its separate parts literalized. That destroys it in its very nature. Parables are moral fables. They are picturings, and they are to be taken as pictures are, in their general effects, and not in their minute members. A parable is a thing to be held off at arm's length and to be taken as a whole picture, generally teaching some single and simple moral truth. If you go close to it and attempt to take it apart and make one part teach one thing, and another part another thing, it may be that the things are true which you desire to have affirmed, but the parable is destroyed. We cannot take literally that great parable of the Judgment of the Nations, when the Son of Man shall come in all his Father's glory and holy angels with him, and he shall sit upon the throne of his glory, and before him all nations shall be gathered, and he shall divide them as a shepherd his goats from the sheep, and so on, and then the interlocutory conversation. To take any one of these elements and follow it out as if it were a literal truth would be insanity. These elements are necessary to complete the drama, but it is the soul or substance of the drama that is the truth, and not the auxiliaries and accessories.

And the same question comes up to us that came up to the disciples: "Why do you talk to them in parables?" "Because, seeing they see not, hearing they hear not. To you it is given to understand the mys-

tery of the kingdom of God ; to them not, because their eyes are blinded, their ears are deaf, their hearts are gross."

Now, if one take this from the imperial side, as the scholastic theologians have done, and understand that this is a part of God's decree, that some men shall be blind in their eyes and deaf in their ears and gross in their hearts, and therefore they *cannot* understand the truth, he will go the diameter of the earth amiss. What it means is very plain. Let an artist set forth the exquisite beauty of tones, tints, compositions, and harmony to a gross, low-browed, brutal sort of a man ; to him it is not given to see color, — he cannot understand artistic excellence. And so Jesus said, in effect : " According to what men are, will be their understanding of the things I teach." Everybody — child, man, pagan, Christian — all like a picture in the shape of a story. And Jesus threw his sermons into the shape of stories ; imaginary ones, because the imagination would illuminate them, and the memory would hang them in the hall, and they would gradually unfold their meaning to men.

And then, beside, there were very watchful heresiarchs, then and since, — men with hounds' noses, whose business in life is to track out something wrong in other folks ; men banded together in parties against a spiritual religion, determined to have a partisan religion, and to cut off any body that diminished their strength and authority. These sat to hear in order that they might criticise and not receive. They were all around about Christ in multitudes, and this baffled them ; these profound truths were enunciated in these exquisite parables.

Christ in effect said, "I will preach so that while they take in one thing, the great mass of mankind shall have instruction in another thing. I will give them a picture, and they will have to interpret it; the interpretation will be theirs, but the teaching will be mine; and the humble, then, that are willing to get at the light of truth can get it, while those that are captious and want something to condemn, will find their hands slipping off when they attempt to catch the preacher. They cannot go around and say, 'Ah, do you hear what doctrine he propounds?' So I adopt the parabolic form of the inculcation of truths, and I adopt it in order that I may maintain myself as a minister, and help those who are willing to understand, while avoiding the jaws of those who are unwilling to understand."¹ If this is the substance of the explanation it seems not so inexplicable nor so unreasonable.

¹ For a somewhat similar account of Jesus's use of parables, see *ante*, Vol. I. pp. 301, 321.

CHAPTER XXVII.

THE YOUNG RULER.

AFTER stopping in one of the towns that lay along his route, either for the night or a noon-tide rest, as Jesus was going forth again upon the road, there occurred the touching incident of the rich young ruler.

It is recorded by three of the Evangelists, Matthew, Mark, and Luke. Mark, above all the others, gives the dramatic characteristic features of the transaction. He alone speaks of this man's coming in the road with eagerness and haste. He does not mention that he was a ruler. That is mentioned in the other Evangelists. His eagerness was that which took the eye of Mark. The dramatic aspect of it rose up before his mind.

At this time it was not perilous to follow the Master. Subsequently in the development of Christ's mission things had taken such a shape that men did not much care to avow their discipleship; but now enthusiasm was at its full, and men on various occasions and for various ends were pressing around him and in some sense identifying themselves with him. This ruler, who certainly had, in many respects, an admirable character, did not, on account of standing, reputation, or anything of that kind, scruple to come to the Saviour as to a prophet, or to a divinely inspired teacher; and he came on one of the noblest of er-

rands. It was not curiosity that drew him ; it was not merely a desire for notoriety ; still less was it a purpose to gain an advantage over the Master.

In his eagerness he ran out into the highway where Christ was passing, and addressed him both reverently and affectionately, " Good Master, what good thing shall I do that I may inherit eternal life ? " " Rabbi " was the familiar title of a Jewish teacher ; and when he called him " Good Rabbi," it was a term of endearment, applied to the supposed professional work of Christ.

There has been much unnecessary discussion as to the reply of Christ, " Why callest thou me good ? there is none good but one, that is, God." It has been suggested by some that this is one of the tokens that Christ did not assert his own divinity ; and it is said by others that it is just the other way, — that in its full force it is one of the tokens that he did assert his divinity, — that in declaring that there was but one absolutely perfect Being, and assuming that he was joined to that One, he was asserting that he himself was absolutely perfect. The answer, it seems to us, is neither the one nor the other ; it had nothing to do with that point ; it had relation only to what he conceived to be the condition of the young ruler, who evidently was a man who had set his mind upon moral self-culture, who was honest and earnest in it, who was full of aspiration, and who had come to a point where, according to the light of the teaching which he was accustomed to receive, he really did not see what other thing he could do. So he comes to Christ and says, " Good Master, what good thing shall I do that I may inherit eternal life ? " Christ, in effect, says to him :

“You are taking your ideas of perfection from what you see about you. Your idea is very limited and narrow. If you suppose that by doing any one good thing, or any series of good things, you are going to make up the deficiency that is in you, and that then you will be perfect, you are very greatly mistaken. There is no such thing as perfection among men ; there are no good men. Your ideal must be nothing short of God himself. He is the only absolutely good and perfect being.” Therefore his reply was in explanation of the imperfect conception which his questioner had of goodness of character, or personal attainment, and had nothing whatever to do with the question of Christ’s station, or the question as to whether he was human or divine. He said to the man what a Jew would have said to him, or what an ordinary teacher would have said: “Thou knowest the commandments ; if thou wouldst enter into eternal life keep those commandments.” The man said, “Which ?” as much as to say, “I am not aware that I need that exhortation ; but if there is any commandment that I have neglected, which is it ?” Jesus said, “Thou shalt do no murder ; thou shalt not commit adultery ; thou shalt not steal ; thou shalt not bear false witness ; defraud not ; honor thy father and thy mother ; and thou shalt love thy neighbor as thyself.” That was an orthodox reply ; it was the reply which a reverent and devout age would have suggested. And the young man said to the Master, “All these things have I observed and kept from my youth up ;” and probably he said it sincerely and truly. Not that he fulfilled in the inward spirit the very ideal of every one of these commandments ; but in so far as they could have an external expo-

sition in life, doubtless this young man, who had made character a study, had fulfilled them. He had restrained his sinful impulses ; he had maintained himself within the precincts of morality and uprightness ; he had been both moral and devout ; and when Christ told him to keep the commandments, he replied, " I have kept them not only, but I never broke them. I had a father and a mother that gave me righteous instruction, and I did not depart from it ; and from my youth up I have maintained an honorable and manly career according to the intent of the commandments in so far as I understand them. Now what ? What lack I yet ? "

There is a touching sincerity in that question not only, but there is a marked contrast between this man and the dry old Pharisees that talked with Christ to see if they could entangle him. When this man talked it was serious business ; it concerned himself ; he had a right to meddle with it ; he felt deeply about it. His desire to be a good man was so strong that he made haste to do obeisance to the Master, and to ask him for instruction ; and when the Master gave it to him he said, with earnestness, " I have fulfilled all that ; is there anything else ? For, of all things, I wish to be good. That has been my purpose ; it is my desire ; and I long to know if anything more is required to complete my conception of goodness in this life. "

The earnestness of this young man touched the Master. His soul went out to him. " One thing you lack. If you will be perfect, if that is what you are aspiring to, if you have a touch of the heavenly fire, and you feel that a right character is more precious than anything else, and if you are willing to sacrifice everything for larger and nobler relations of true spiritual

manhood, then there is one thing that you must do : if thou wilt be perfect, go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come, take up the cross, and follow me." It was a love invitation. The eager desire of the young man drew from Christ this sympathy. He threw open the doors of the morning in his face, and let it shine like sunrise on the young man, and loving him, he let him see that he loved him ; and then, in this hour of the declaration of the soul's love, he said, "Come and follow me ; be mine ; break all the ties you have formed ; sever all your relations ; give up your property ; go sell everything, and come and be mine." It was the opening of the harbor of the Saviour's heart to the young man ; had he accepted that love invitation, there would have been one more star in the galaxy of heroes ; but it is said that that declaration brought the interview to an end.

The young man's face fell. He wanted to be good, but not so good as that. He wanted to know how to secure eternal life, but within certain foregoing conditions. He wanted to seek that life, but at the same time he wanted to maintain his official relations to his people, and his personal relations to that estate which gave him power and pleasure. He was willing to be moral, and to do a great deal for religion, but he was not prepared to make it the chief thing, the sole object of his life, and to sacrifice whatever was inconsistent with it. So "he was sad at that saying, and went away grieved."

The question arises at once, Was that fair in the Saviour ? And the question even goes further than that. Are we to understand that the spirit of Chris-

tianity is adverse to riches, or that it tends toward the community of goods, or toward what may be called the communistic principle upon the subject of property? No. Never did lip utter severer reprehension of the misappropriation or misuse of property than the Master's; and yet, nowhere does he distinctly declare that the possession of riches is sinful or inconsistent with the higher range of spiritual life and power. The doctrine of riches in the Bible is a very strong doctrine; but it is very clear that throughout the Old Testament the promised reward of virtue was temporal prosperity. The land should bring forth corn; wine should abound; there should be oil and olives without measure; and it was the universal understanding of the Jew that temporal prosperity resulted from obedience to the commandments of God, and that therefore it was the doctrine of heaven that men should have, and that the having, if it were rightly attained, was the evidence of God's smile on them. It would have been impossible to overturn that doctrine without marked resistance. The attempt to do away with it would have been a ground and reason for turbulence. The idea that the possession of property was inconsistent with the inheritance of the kingdom of heaven would not have been tolerated. Besides, the disciples of Christ had property, and he allowed them to hold it in early periods. Simon Peter had a house near or in Capernaum, and Christ went there to a feast. He went to other rich men's houses and participated in the festivities of their tables without rebuking them for keeping their riches. Nowhere that he went did he lay down the law that men should not be rich. He did not find fault with the political economy of

men in that respect. Nay, he was on his way to Bethany; that was where Mary and Martha and Lazarus kept house; and they evidently had ample means; and he never broke up the foundations of that family, saying to Mary, or Martha, or Lazarus, "Part with your property and follow me." It was not necessary that they should give up all they had. Indeed, in this very conversation he explained himself.

When the young man heard that he went away grieved. "And Jesus looked round about." "How hardly shall they that have riches enter into the kingdom of God;" that is, enter into the kingdom of the disposition, of the higher life of the soul, of the real heights of the inner being. The disciples were astonished at his words; but Jesus answered again, and said unto them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God." There is the explanation. For them that *trust in riches*, that make them their refuge, their pride, their glory, their strength; for them that feel that their manhood is based upon their money or their possessions; for them that make property their fortress, their strong tower, — for *them* how hard is it to enter the kingdom of God! "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

Almost universally in that day riches were held selfishly. The alms that were given were mere ostentatious matters. They were bargains with God; as if men said, "I will give you so much if you will give me so much. If you will give me heaven I will give to the poor." It was paying a tax to God for the promise of bliss by and by. Otherwise, they were intent upon

accumulating property for the purpose of selfish luxury or advantage; and their minds were absorbed in obtaining riches. So the poor and ignorant in the community drifted into all manner of vice and crime not only, but they were trodden under foot and treated as if they were beasts of burden. The consequence was that men dreaded to be poor and longed to be rich, for temporal reasons almost entirely.

Under those circumstances as a matter of fact, men getting money or using it had their minds so drawn away from everything spiritual that they were buried in the present; for the sake of money they were ready and even eager to sacrifice honor, honesty, foresight, and veracity. There was nothing that they would not give up in a moment if only they were interested pecuniarily to do so. Therefore, when Christ saw the way of rich men, he said, "If a man's heart is set on riches he will be so bound down by them and by the senses that it will be impossible for him to love a higher life."

Of course it does not follow from this account that the young man was lost. It does not follow that he could not reach the highest elements in moral development; it does not follow that he went back to a comparatively low sphere; and it does not follow that he perished. He may have done so; but that is not evident from the narrative except by a violent inference.

CHAPTER XXVIII.

HEALING THE BLIND.

THEY had now descended the valley and were near to Jericho. Before them but a short distance, less than twenty miles, lay Jerusalem, where in a few days was to be enacted the closing scene of Christ's public mission. As yet the disciples had no idea of what was before them. No doubt they were apprehensive of the well-known hostility of the rulers, and had an ill-defined fear that some harm might come to Jesus. But though twice before foretold, they understood nothing of the real future. And even when at this time Jesus took them apart, and plainly foretold the different scenes of the drama so soon to be enacted, "they understood none of these things." So little did they comprehend that, even then, when the shadow of the great dark cloud was almost over them, they were jealously seeking preferment one over the other in his coming kingdom. On his last journey toward Jerusalem, and while they were approaching the place of his last suffering, there fell out among his bosom disciples — and one who was involved in it was absolutely and literally his bosom disciple — a scene which reveals the real moral state of those that were with him. By turning to the tenth chapter of Mark, we shall find that scene recounted: "James and John, the sons of Zebedee, came unto him" — another evangelist modifies it so

far as to say that the mother came bringing her two sons; and she is represented as having spoken to Christ, while here the men themselves are represented as speaking to him; both statements probably being true, and relating to the same history — “James and John” — strange names, especially that of John, when we consider his repute as the affectionate, the pure, the thoroughly inspired disciple, to be involved in such business as this! — “James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.”

How true to human nature! Men want a religion that will do for them just what they desire.

“And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.”

This was a confidential communication between these office-seekers and the King that was to be!

“Jesus said unto them, Ye know not what ye ask.”

He understood what they supposed his kingdom was to be; but the real kingdom was to be a very different one; and his mind passed from the ignoble conception which they had to the larger one; and with a kind of ineffable pity and sadness he said, “Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?”

They, simple and foolish, and with the frankness of absolute ignorance, jumped to answer, “We can.”

“And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized; but to sit on

my right hand and on my left hand is not mine to give ; but it shall be given to them for whom it is prepared."

Now, there were ten other men who wanted just this office.

"When the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them ; and their great ones exercise authority upon them. But so shall it not be among you : but whosoever will be great among you, shall be your minister," — your waiter ; "and whosoever of you will be chiefest, shall be servant of all."

What a singular insight this is into the actual condition of the hearts of the best men that Christ met, and whom he had selected as his own disciples, — and that, too, after they had heard him for two years or more ! On this last solemn journey to his crucifixion, and under the very shadow of the cross, two of the disciples were squabbling as to who should have precedence in his earthly kingdom ; and a third was already drawing near to that temptation by which he betrayed his Master, and gave him over to death, — and yet how gentle his rebuke !

Our Master was not without indignation, at times a flaming indignation. He had the power of thunder in his nature. But when he saw the disciple band committing crimes against the spiritual interests of his kingdom, compassion, sorrow, and love were excited in him, and he called them to him ; and with the utmost gentleness, saving their feelings, he opened up to them the real way of the spirit of brotherhood.

Passing through Jericho, still on the road to Jerusalem, occurred the beautiful incident of the healing of blind Bartimeus. The scene was one of wondrous interest.

Emerging from Jericho came the more nimble and excitable part of the people; for the narrative shows that there were some who came up to the blind man in advance of the Saviour. Then following were women leading their little children, and old men making their way as best they could. There was a mixed multitude, doubtless, surging around the Saviour, and in turn coming up, or dropping back to let others come; while he came, patient, collected, clear-faced, with large eyes that looked full upon you; not piercing or searching, as if seeking to know, but with a comprehending gaze, as if he included and understood fully every one that he looked upon, and needed not that any should tell him what was in man,—talking to those about him, never with outward excitement, but with that deep inward feeling which causes one's words to rebound from your heart, fluttering it with strange excitement and mysterious feelings.

By turns he listened to questions and replied; or he heard with a gentle attentiveness the interchange of words in the crowd one with another, answering matters only when referred to him. Now and then some event would be seized, or some object pointed out, by which he would illustrate a truth so vividly that no man ever saw the fig-tree, the stone, the flower, the sparrow, the city, or building again without recalling the truth for which it had served as a text. When the noon grew torrid the crowd would scatter and shelter themselves. At evening, gathering again, they would

move on. In this to us strange way our Saviour accomplished the greater part of his teaching. He went about doing good. And along the path of such wanderings it was that he met the occasions for his most wonderful miracles.

It was such a progress as this that had now just begun.

The contrast to this picture could not have been thrown in more artistically, by opposition of circumstances, had the scene been arranged merely for effect; for, in truth, nature and life are the true artists.

A blind man there was, sitting by the wayside. Oh, to be blind! To see no face; to read no book; to behold no field, or tree, or flower; to have no morning and no evening, but unbroken night forever; to see no coming spring, no changes in the purpling bark of yet unleaved trees; no sprouting grass, no coming birds; to see neither father nor mother, neither friend nor companion; and oh, to lose the ineffable bounty of God in little children, that fill the eyes with such delight that one might for hours ask only to wander and gaze upon them; to be among those that see, and not to see; to be unable to look when one cries, "Lo here, lo there!" to almost forget that one cannot see, and accept darkness as if it were light, timid steps and groping, for manly walking, — this is indeed a bitter thing!

. But to be blind and be a beggar; to make misfortune the capital of trade; to parade sightless eyes; to sit with professional expectancy till the face fixes itself to the piteous look of mendicancy; to solicit and gather nothing; to become used to rebuff and neglect; to sit all day by the street or road, as a

fisher by a stream ; to cast angle for a dole, as he his bait for a hungry fish, — this is bitter ; bitterer yet if the victim feels his degradation, and still worse if he does not ; for then the man is blind inwardly, — he has lost two pairs of eyes, the outward and the inner.

It was such a one that sat begging by the wayside near to Jericho. Past him there would flow the double stream. He had chosen his place skilfully. It was where two streams met, — the coming in and the going out of the people, to and from the city ; those whose journey was almost done, and who felt good-natured at the prospect of soon reaching home, and those who were just going away, and were lithe and fresh upon the outset of their travel. No step could fall and his ear not detect it. Rendered acute by serving for two senses, the ear discriminated whether it was an old man, by the heavy and unspringing tread ; or midmanhood, by its energy and haste ; or youth, by its nimbleness and waywardness ; whether the soft step was a maiden's, or the heavy tramp a soldier's.

To such an ear there came a sound which it could not miss. What was it ? Many feet, and the murmuring sound of voices. An army ? Was there an insurrection, then ? It was not a measured tread ; it was no army. Was it some procession of people for religious observance ? No festival day was this. Such days were too good harvests for the blind man to miss the calendar of charity. It was a strange sound coming on — drawing nearer. He turned to it. Now came the clearer sounds of those that led the crowd. Their voices grew near, and he cried out, as they came, asking what it meant. The more affable of them told him, “ Jesus of Nazareth passes by.”

What thing has happened to him? His face grows pale. He trembles all over. His hands begin to learn a new art of supplication. What was there in this name, Jesus of Nazareth, that should work such an excitement as fills the poor beggar? Ah! he had heard of him. Who had not? It was he who had raised the dying from death. It was he who had restored cripples innumerable. He had touched with coolness those that were parched with fevers. Wherever he went somebody got well. Whoever had ailments, and came to Jesus, was healed of whatsoever plague he had. The news was not sluggish. Everybody had heard of it. The very air was full of it. He had heard and pondered it. He had doubtless known that Christ had put clay on the eyes of a blind man—a man blind from birth—and restored him to sight. Know who it was? Indeed he did! he had promised himself, no doubt, often, that if ever he had a chance there should be an opportunity for a new miracle. And now, oh, unlooked-for happiness; oh joyful chance! here came that very being who had filled the land with tumult, the priests with rage, and the people with joy.

Our troubles are not at all times alike troublesome to us. Even the sea ceases its motion at times, and its surf forgets to murmur. Grievings and cares, bitter memories, and heavy troubles intermit their tyranny, to come again with redoubled oppressions. Like tides, sorrows seem sometimes to flow out and leave the sands bare. But again they sometimes rush in upon us like tides, as if they feared that something should have snatched from them their lawful prey.

And just so, doubtless, came over this begging blind man, at this moment, an unutterable pang at the con-

sciousness of his blindness. A moment before he could have laughed, and shot back a merry quip at some thoughtless jest that touched his eyes. But now that the Healer was come, now that he might be restored, he was in a serious and earnest mood. Why, to open a blind man's eyes is to give him the whole world! and oh! to be so near a cure, to be within the sound of that voice that commanded life and death, that awoke the grave, that drove diseases from the body and sins from the soul, and yet to lose the chance! Such a piercing sense there must have been of his deprivation, such an unutterable desire for sight, such eager hope that his deliverance was at hand, and such trembling fear lest it might fail, that it is no wonder that he lost all sense of propriety, and did so cry and demean himself as to strike surprise and offence to the nearest men around about him.

And what did he cry? "Jesus, thou son of David, have mercy on me."

It is a little interesting to notice how differently a man's troubles strike him and those that are only spectators.

While he thus cried out, and the irresistible necessity of imploration was upon him, — while his heart was like a rushing river, and was seeking to flow out in words, his eyes being stopped, — those about him naturally had a sense of the violation of propriety; for it was out of place for a beggar to make such a clamor while the royal procession with the Master of life and death was going by.

And so they said to him, "Hush! be still! be decent! be quiet!" They "charged him that he should hold his peace." But what did he care for their

advice? He walked over it as lordly as ever a king walked among peasants. "Nay," he cried the more, a great deal, "Thou son of David, have mercy on me." The attempt to stop him only excited him, and made more impetuous that which was sufficiently earnest before.

Now the scene changes; the crowd surge, and stop, and gather around the centre; for the Master has heard and seen, and he knows all. "Jesus stood still, and commanded him to be called." And now all were curious, and with that fitful change which is so characteristic of the ignorant, they who before had been clamorous to keep him still, ran good-naturedly to say to him, "Be of good comfort, rise; he calleth thee." And the blind man, "casting away his garment," throwing everything away that encumbered him, sprang toward the sound, and wondered whence it came. He "rose and came to Jesus." He could not see him. He could only know of his presence by the sound of his voice. "And Jesus answered and said unto him, What wilt thou that I should do unto thee?" He knew what he wanted to have done, but Christ always loved to be asked. "The blind man said unto him, Lord, that I might receive my sight." There was not in all the world another thing that he would have Christ to give him. He might have offered him wealth, honor, all bounty of life; but the intense desire of his soul was wrapped up in that one thing — "Cure me of my ailment; give me light; make me as other men that see the sun, and all the fair things of earth; heal me." Then Christ spake, and it was done. He that brought forth the light in the morning of creation, by a word, brought dawn upon this blind man's

eyes. He said to him, "Go thy way ; thy faith hath made thee whole." Immediately he received his sight, and followed Jesus in the way.

Here was another of those marvels. The crowd, no longer indifferent, now doubtless gathered about to participate in the wondrous joy, and praised God, when the man began to give utterance to his pious feeling. It seems that he saw twice. He saw with the outward man and with the inward man ; and he was healed more than he himself meant to be.

CHAPTER XXIX.

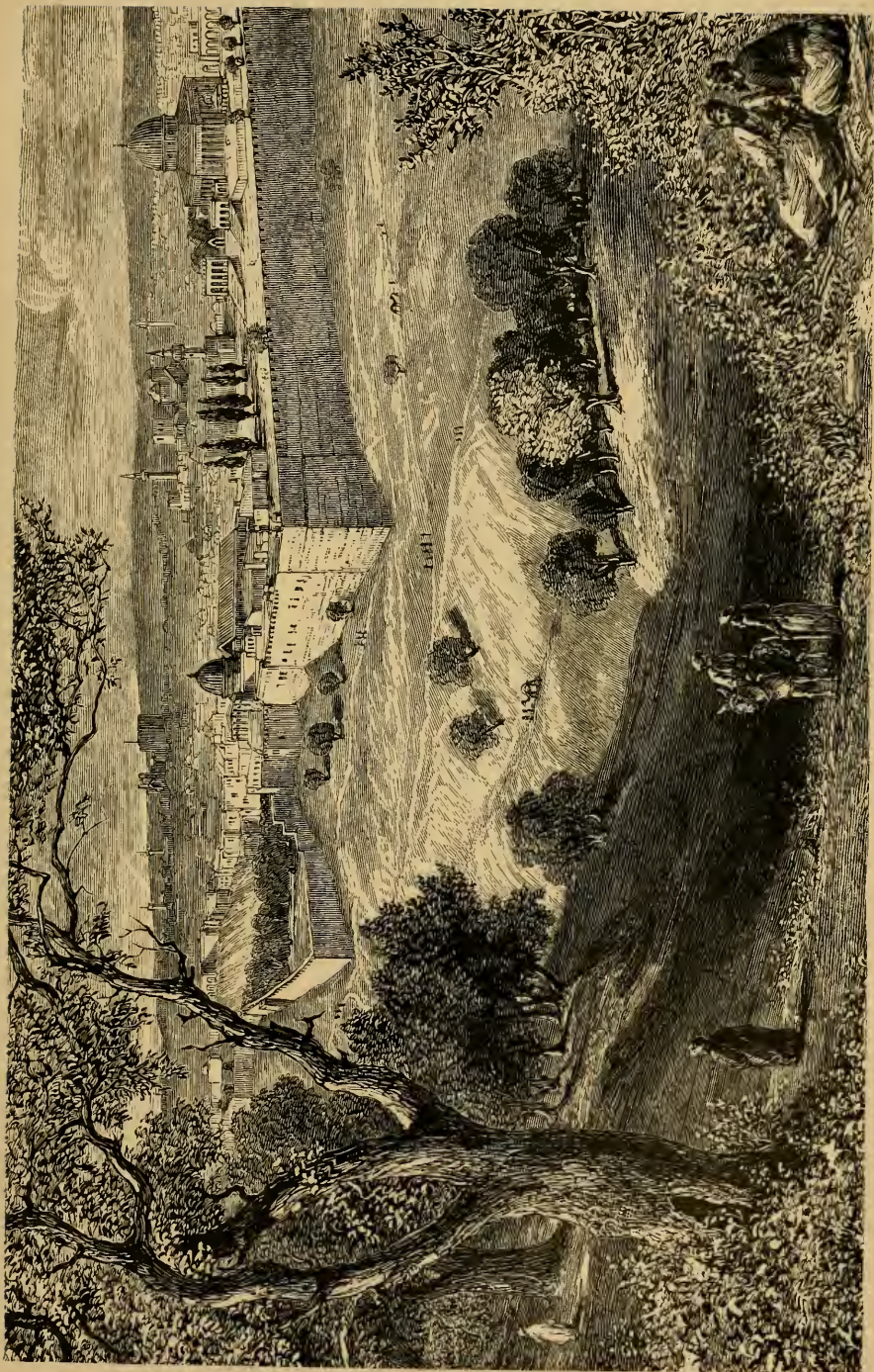
THE APPROACH OF THE PASSOVER.

THE Passover was near at hand,—that most sacred of all the Jewish feasts. The devout Jews from all the country around came flocking to the mother city, that in old Jerusalem they might purify themselves, and eat the Passover; for wherever a Jew might be called by business or necessity, Jerusalem only was his home.

As they gathered in little groups; naturally the conversation turned to this wonderful prophet whose preaching and whose miracles had made such a commotion throughout all Judæa, but especially in Jerusalem herself.

Whether friendly or hostile, every one thought or talked of him. The recent raising of Lazarus and still more recent healing of Bartimeus were texts enough for many a wordy war,—the scribes and Pharisees doubtless trying to belittle these events, while those who saw the miracles, and their friends to whom the stories were told, never tired of repeating them, with wonders added at each repetition.

Men love the wonderful, and so rapidly did the number grow of those who believed in the miracles and who were eager to see the wonder-worker, that the rulers began to meditate the desperate expedient of killing Lazarus too. He was altogether too eloquent and convincing an argument. He was a stubborn fact,



JERUSALEM, FROM THE BETHANY ROAD.

and they could only find one way of answering him. "Kill him, and let's see if he will be raised again." But there did not seem to be any pretext, convenient to hand, on which they could condemn him, and desperate as they were, they hesitated before resorting to assassination. They consulted, planned, watched, and might perhaps in time have found some accusation, that would have been pressed to serious results through the convenient means of suborned witnesses, had not Jesus himself just then reappeared, and absorbed in himself all their thoughts and attention.

There had been much questioning and wondering. Would he return to Jerusalem to keep the feast? He had so often shown such calm, quiet fearlessness that notwithstanding the known threatening hostility of the rulers, it was more than half believed he would return. If, as many thought, he was a prophet, what better opportunity for preaching could he desire than when all Jewry was assembled at this *the* feast?

All were sharply on the lookout. The chief priests and the Pharisees had taken pains to be informed the moment he was seen, and had commanded that if any man knew where he was he should let them know, that they might take him at once, before he had time by some new miracle to gather too great a throng about him; for they dared not take him from the midst of a multitude. In the first place it would have been well-nigh impossible to have got at him, but even if they had reached him, the officers or soldiers who should then lay violent hands on him would have been torn to pieces by the people. The Jews were an excitable people, quick to rouse and quick to forget. The common people were not deeply in love with the rulers,

the Pharisees, or the wealthy classes; from these they had received only insults, contempt, and oppression, and had little sympathy with them. So long as their national self-love was not touched they did not care how much Jesus vexed the rulers; they rather enjoyed the confusion and defeat of the crafty scribes when some direct, cutting retort of Jesus left them defenceless. It was a treat to see those proud, contemptuous Pharisees, who thought no more of the people than of so many cattle, humiliated by this quiet Nazarene, himself one of the common people. And when their enthusiasm was enkindled by his acts of sympathetic charity, when they saw their children, their friends and neighbors healed of their infirmities, if then any attempt had been made to seize Jesus it would have utterly failed, and those who sought it would have been likely to have received an ovation of stones.

None knew this better than the rulers themselves, and none knew better that if they could seize Jesus by stealth, keep him out of sight for a time, and make him out a national enemy, a friend of the hated Romans, the fickle rabble would turn against him as readily as they now followed him. They therefore kept themselves fully informed wherever he went and whatever he did, waiting only for a favorable opportunity.

Jesus not unnaturally made his home at first in Bethany, probably staying with Lazarus and his sisters. He was near Jerusalem, in the midst of friends, while the crowds who came with the double curiosity of seeing him and Lazarus prevented any molestation by his enemies. Though near at hand his time had not yet come. The rulers of the synagogue had sought Jesus to take him, but now he sought them, he came to

them with a vast and jubilant concourse. He went in through the gate of Jerusalem. He came in with sovereignty. A great crowd thronged about him. The terror and the admiration of the raising of Lazarus from the grave were in the air, and the people poured around him. They cast their garments upon an ass, and took him and set him thereon; they uttered those shouts of the Old Testament which announced the Messiah; and the whole air was filled with hosannas, until all Jerusalem and the Valley of Jehoshaphat were not large enough to hold the jubilant cries that arose in the distance.

The Pharisees stood aghast; all their plans had failed. They would crush him, but he bids fair to overwhelm them.

“Perceive ye,” say they to one another, “how ye prevail nothing? Behold, the world is gone after him.”

It was a bitter day for those proud men. They saw this despised Nazarene enter the very temple. He not only dared to come to Jerusalem, but to that place of all others where they were the strongest, to the Temple. He placed himself in their very hands, and they were powerless to close them on him. He not only evades their threats, but triumphantly invades their Temple. He refuses to still the jubilant shouts that fill the air, and will not stay the children’s voices, crying “Hosanna to the Son of David!” while they stand by, gloomy in impotent rage, longing to do that they dare not do.

On the morrow Jesus returns and purges the Temple of those who had made it a market, driving them out and will not suffer them to desecrate it with their merchandise. For the time being he was all powerful,

none dared stay him, or interfere. Daily he taught in the Temple, retiring at evening across the valley to the Mount of Olives.

During these visits to the Temple there occurred a series of collisions, not half so vivid in the sacred context as they must have been in reality. There is no phenomenon recorded in all history that is for one moment to be compared in profound psychological interest with the life of so noble and spiritual a creature as Jesus, even in his earthly relations. His heavenly-mindedness and moral wisdom and personal grandeur stood out in marked contrast with the worldly sagacity, the cunning philosophy, the self-seeking zeal and piety, of the scholars and teachers of the Jewish nation.

It runs through a long series; there was a large number of conflicts; and each one of them has in it wonderful contents.

The ministry of John the Baptist made a strong impression upon the mind of Jesus; and as we have seen,¹ the judges of the Temple and the synagogue looked upon John with great distaste. We can imagine with what disfavor these daintily reared Jews, whose piety had led to refinement, who had mixed with the Greeks, and who were familiar with Roman civilization, would look upon the incursion of such a rude reformer right from the wilderness.

Then, John was rather irreverential. He did not seem to have any regard for the regular church, or for church authorities. His exhortation was for the most part very humiliating to them. If he had had the power to go into the synagogue and expound the Scriptures in a regular way, or if he had been able to

¹ Vol. I. Chapter 5.

perform the Temple service, which in the later days of his time included much instruction, it would have been a very different thing; but he did not go into the city; he avoided large concourses of people; and they that would hear him teach must go down where he was.

Long after that, when Jesus met these men face to face, as John does not appear to have done, he made allusion to this same condition of things, and declared to them, "John, whom you despised, did not aspire to be an eminently spiritual teacher, he did not rise to the higher demands of religious experience. He came in the way of righteousness; and the way of righteousness is the way of the reformation of condition; and you believed him not." He gave them to understand that he himself came to them, not simply in the way of righteousness, but as a spiritual teacher, to give them more transcendent views, loftier conceptions, of what God requires.

But now comes the severity: "The publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." "The publicans and the harlots go into the kingdom of God before you."

What an awful thing that was to say! Consider what the Sanhedrim was, that had in it some such men as Nicodemus! If there was one, there were more. We have intimations that there were. It is bad enough that among them were men who for fear of the Jews did not dare to avow their convictions.

But consider Christ, standing calmly in the Temple and looking upon the faces of the ripest scholars and teachers that Judæa had produced, men that were the

flower of Jerusalem, in their daintiness, in their strictness, in their Sabbath observances, in their ritual fidelity to the Temple, in their steadfast adhesion to the synagogue; consider him, lifting himself up, and with that eye before which at times no man could stand looking upon them all, and saying, "The publicans and harlots shall enter the kingdom of God before you."

What was the meaning of all this? Did, then, our Saviour hold that extortion, oppression, and dissipation and lusts were less wicked than men had thought them to be? Might a man wallow in illicit courses, and be steeped in the lowest vices, and yet stand less condemnable before God than he was before men? No. Probably there never lived a being to whose eyes vice and crime were so exceedingly sinful as they were to the eyes of Christ. No one condemned more strongly than he the stupendous wickedness of such moral degradation.

Was it, then, on the other hand, to be understood that carefulness of life, decency of intercourse in society, regularity of worship in the synagogue, and attention to the duties of the Temple had no value? Did our Saviour undertake to say that the men who made it a matter of study to live right every day were of no account at all? No.

What, then, was the fact? It was this: Here was a class of men that were sinful in the extreme. They made no pretence of being moral. They knew they were sinful. They felt it. When John came they realized their need of repentance. They saw that they were undone, and said, "If God has any pardon, we are the very ones that need it." They lent a willing ear to the gospel. There was something in the air

that condemned them, and John's words did not fall on stony ground. When he preached to them, and told them that they were sinners, they knew it and acknowledged it. But when he preached to these other men how did they take it? Why, they said, "What lack we? What do we need? Are we not moral? Are we not virtuous? Tell us where there is a spot on our robes. Pray, what do we need? We do not consort with drunkards and harlots; we do not indulge in any sort of vice; we conform to the requirements of our religion; and when this fellow, in preaching to us, calls upon us to reform and to pass into a new life, what does he mean?" He meant that with all their religious acquisitions the sense of sin was extinguished in them. There was in them no yearning for something higher and better, which threw a shadow upon their pride, and humbled it. They had no sense of their need of God. Their culture not only made them self-sufficient and self-satisfied, but made them feel that they were the people, and that wisdom would die with them,—that they were the tops of the trees which the sun never missed, while the great crowd were the roots which the sun never touched. They were censorious, critical, condemnatory, heartless. They did not care for other folks. They wrapped their robes about them, and would not go near anything that would defile them. They shunned all the great humanities of life because self-culture must be attended to. They observed Sunday, and made long prayers. They were eminent for the performance of religious duties. They were pious; but according to their standard of piety they could be pious and selfish, pious and proud, pious and bitter, pious and hard-hearted.

Then in plainer parables, whose meaning they could not miss, aimed straight at them, Jesus condemned these priests and Pharisees.

Nothing but the multitude prevented them from at once laying violent hands on him. Fearing to use violence they laid their plans to catch him in some unguarded heresy, in some careless utterance which might either provoke the interference of Roman authority or awaken the prejudices of the people. Shrewdly they asked if they should pay tribute to the Romans. This time they were sure they would catch him on one of the two horns of a dilemma.

To be obliged to pay tribute to their conquerors was hateful to the Jews, and he who should commend this tribute would speedily lose caste in their eyes. On the other hand, to repudiate the tribute was to rebel against Roman authority, when the Roman Governor would have promptly interfered in a manner that would have saved the priests and Pharisees all further trouble.

Yet how perfectly simple was Jesus's answer. Seeing through their designs, he charges them to their faces with hypocrisy, and then demands to see the tribute money. The money is brought, a Roman coin, with the image and superscription of Cæsar. Holding it before their eyes, he calmly answers them, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

There was no further disposition to discuss this branch of political economy. "They held their peace, left him, and went away." The Pharisees were for the present satisfied, and retired from the field. The Sadducees, doubtless not sorry at the discomfiture of their

old rivals, now came forward with a puzzle of their own, which they had skilfully prepared. During the progress of these discussions, which Jesus's presence provoked, every one of the schools, and almost every one of the factions, had their turn in propounding to him their different questions.

The philosophy of the Jews consisted largely of puzzles, and riddles, and enigmas, and proverbs, and dark sayings, — little curiosities of ingenuity which represented no solid and substantial truth.

This question which they propounded is a specimen of the way in which they taught; for this was considered to be very sound by the profound of the Sadducees, who did not believe that there was to be any resurrection; who professed to follow conscientiously the Jewish Scriptures, and to be the truest of the representatives of Moses and his institutes. According to the system of the Jews, by which the property was to be kept in the several families of the tribe, if a man died his widow was taken to his next brother, and she became his wife; for polygamy was permitted, in the early Jewish history, at any rate. So they propounded a case. There were seven brothers, and in turn they all conveniently died, for the purpose of the story, and the woman passed from one to another, and became, in succession, according to this system of the Jews, the wife of each. "Now," say they, "in the other life whose shall she be? — for all seven had her." The answer of the Saviour was this, substantially: "You are a set of ignorant fools!" It was couched in other language, but it came to that. He said, "Ye do err, not knowing the Scriptures, nor the power of God." It was saying, in other words: "Ye blunder; and the

ignorance of your stupid blunder is twofold, — first from a want of knowledge of your own Scriptures, and second from a lack of understanding the law of things, the everlasting law of nature, — that is, the power of God.” “For,” said he, “in the resurrection they neither marry nor are given in marriage, but are as the angels of God.”

He did not say how this was. He likened them to the angels, but did not tell us how the angels were. It was rather negative. He declared that one potential, universal part of the economy of human life, with all its incidents and concomitants, stopped at the grave. This is the part of man out of which multitudinous history, good and bad, is derived. But useful as it is, it ceases and does not go on into the other life; and it seems very natural, since man is a double being, born for this lower life, in transition and formation for a life to come, that a portion of the powers or faculties which fit him especially for this lower life, when they shall have performed their function, will, as it were, like the calyx of a flower, wither and fall back, and that into the other life we shall carry only those parts of our nature, which are highest and noblest, and which have relation to the spiritual rather than to the physical.

Therefore the reply of our Master to this question in reference to the future state is not only remarkable for what it says, but is quite as remarkable for what it leaves unsaid. For both here and everywhere one will be struck, when he comes to analyze it in the light of modern inquiries and modern knowledge, with how little is actually taught us in respect to the other state in the Bible. It is declared that Christ “brought life and immortality to light,” as he did; but he certainly

did not reveal them in all their metes and bounds, nor in their regnant philosophy.

It is affirmed here that the Old Testament recognizes the existence of men after death. "Ye do err, not knowing the Scriptures, nor the power of God." He knew that they were Sadducees, and that they held the doctrine that there was no resurrection of the dead, and therefore no immortality; and they based it on the Scriptures. And his declaration to them that they erred in that philosophy, because they did not understand the Old Testament Scripture on which it was based, must, it seems to us, be taken as affirming that in his judgment the Old Testament Scriptures did recognize a future existence. This may seem strange to any who have never thought of it; but an examination of the question will show that it almost required some such affirmation as this to give us liberty to believe that the Old Testament Scriptures did teach any such thing. For the question of continued existence is only *recognized* in the Old Testament. It is not taught there. And from the beginning of that first dispensation to the end of it, from the opening chapter of Genesis to the closing chapter of the record of the Old Testament, the doctrine of future rewards and punishments, of immortality in bliss or of penalty in the other life, is never once explicitly taught. But a great many times it is recognized. And it will be perceived that the multitude were astonished and the Sadducees silenced.

But now the Pharisees, hearing how the Sadducees had been put to silence, come together for another attempt. Then one of the scribes came forward with a question, one of the logicians of the Temple, men who made riddles and called them true, who were constantly

pursuing Christ with these catch questions, until he set them down with some such answer that "no man after that durst ask him any question." He asked, "Which is the first commandment of all?" This was among the casuistical questions that were bruited about from one to another. As if it had any particular importance to men who did not intend to keep any of them!

"Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth."

His better sense, his moral sense, received such sudden illumination that he was honest; and he owned that the thrust had been fairly parried; and he also evinced some slight admiration, and sensibility to the subject in question.

"Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

That is the last we hear of this man. He probably was like ten thousand men in our day, who have their moments of radiant insight and vision of the highest character, and for the time stand in the light, but re-

cede and go among their companions, and plunge again into the currents that have floated them before, and lose it all, so that it becomes merely a point of memory, — not a point of development, not a point of new influence, not the first step of elevation, but simply a curious recollection.

No further attempt appears to have been made to trip Jesus by questions or puzzles. His replies were so utterly unanswerable, he saw with such clearness into their designs, that their plans for injury invariably recoiled upon themselves.

But now he himself takes the initiative again, and in scorching words arraigns the scribes and Pharisees for their hypocrisy and cant. Scathing as lightning, terrible in its truthfulness, his denunciation spreads dismay among them.

Jesus charges the people that to the extent the scribes and Pharisees represent the law and settled institutes of their religion they were to be obeyed; but that their personal examples were not to be followed.

“The scribes and Pharisees sit in Moses’ seat; all whatsoever therefore they bid ye observe, that observe and do; but do not ye after their *works*, for they say and do not. For they bind heavy burdens grievous to be borne, and lay them on men’s shoulders, but they themselves will not move them with one of their fingers.”

And yet in one way the scribes and Pharisees were among the best people at the time of our Saviour. There were a great many bad men among them, as he leaves us no doubt; but, on the other hand, regarding them historically, they stood in relation to the Jewish people very much as the Puritans stand in relation to

us, with a great many external faults, but, after all, the preservers of constitutional liberty, and profoundly influential in the maintenance and spread of spiritual and religious thought.

The Pharisees had their origin during the Captivity. They found their people transported into a foreign country, surrounded with every temptation to idolatry, their interests biasing them, their memory growing forgetful, liable to learn the precepts and habits of a pagan religion; and the Pharisees set about saving the people from this fate. They therefore began to teach them in the way of the religion of their fathers; and as many of the institutes of Moses were rather adapted to national life in their own country, and therefore needed some modification when the Israelites were carried into another land, it was a part of the duty of the Pharisees to institute or readopt the Mosaic economy; and so they did preserve, to a certain extent, a large body of the Jewish people in the faith of their fathers, saving them from paganism,—from idolatry.

But when they returned to their own land, this tendency, this attempt to hold men by the rigor of customs and laws and observances became excessive, and underneath it finally there was developed double-mindedness,—an exterior conformity to things that are right, and an interior corruption of motive. In their hands, in the time of the Saviour, was substantially all the religious influence of the day. A great many good men were among them, but those that were in the ascendancy—the high priest and those that co-operated with him—were in political affiliation with their oppressors; and it became necessary, therefore, that

Christ should strike with severe strokes at the real lapse from morality which had taken place among the scribes and Pharisees. That terrible denunciation was beratic. Scarcely anything less than that could have reached through the thick hide of self-conceit which covers spiritual leaders when they have degenerated ; for there is nothing that is less pervious than conceited orthodoxy in any age, or in any nation.

Our Saviour was not indiscriminate. He says : "These things ye ought to have done." If it is customary, and all right, according to your fathers, to pay tithe and anise and cummin and mint, do it ; it is not necessary that you should abandon that custom ; but the weightier matters, judgment, mercy, or qualities of essential divine manhood, — these ye must not neglect in favor of externals.

The analysis which our Saviour gave of the thoughts and habits of the Pharisees reveals the most profound ignorance on their part as to the nature of their actions under the divine law.

There was a confusion which would seem very singular if it were not continued and reproduced in every age, — a confusion by which men gave to artificial sins an importance, or to artificial observances a value, which they did not give to great natural duties, or to violations of duty. These men's consciences were such that they would pay tithe of mint, of anise, and of cummin, or any other tribute that was required in the Temple. They began their worship on Saturday night, or Friday night in their calendar, precisely when the sun went down ; or, for fear that they should not give every minute of the sacred time to God, they began ten or fifteen minutes ahead of time. They were ex-

tremely careful not to eat until they had washed their hands, no matter how clean they were. They would not touch a dead body. In no way would they violate the ritual law. At the same time they were almost heartless. They were grossly selfish, grasping, ambitious, and corrupt; and Christ charged them with almost every crime. He says: "You pay tithe of mint, anise, and cummin, but the weightier matters of the law, the great natural virtues and duties, you neglect." It will be observed that those weightier matters of the law which they omitted were judgment, or justice; equity, or fairness; honesty, or truth between man and man; mercy, or kindness and goodness toward all mankind; and faith, or the recognition of the invisible God, of the sphere of his existence, and of their duties toward him. These great fundamental matters they did not care anything about; but, in sweeping by the market-place if their garment should happen to strike a dead body, they must resort to a prescribed ceremony of cleansing to remove the taint. If there was any service due to the Temple, they saw that it was minutely and faithfully performed. If it had not been scrupulously fulfilled their consciences would have smote them. But they might violate all the canons of morality, and not feel a particle of remorse.

They were so busy with the instruments of religion, and the doctrines of religion, and the customs of religion that they had little opportunity to take care of men, or to be interested in them, or to see what the providence of God was doing among them, or to watch the movement of things, good or bad.

The ground was shaking under their feet; they were standing on the eve of events which were to

eclipse the glory of the Jewish people; they were within a hand's breadth of the greatest catastrophe that had ever visited their nation; they were within an arm's length of that revolution which was to bring down their capital and scatter their people; already the symptoms were in the sky, and the tremblings were in the earth; and yet they did not see them nor believe them. And Jesus reproached them that they were so observant of the mutable appearances in the heavens, but were blind to great moral events. In other words, their refusal to look and see what God was doing by his providence in the time in which they lived was a matter of reproach, and of just reproach, on the part of the Master.

While the picture so vividly drawn by Jesus was true of the great body of the rulers, the scribes and Pharisees, and applied to them as a class, yet there were of course, many individual exceptions. There was no period in Christ's teaching and life in which there were not a select part of the Pharisees who believed in him. Some few were willing to own it, but the greater part were not. Toward the close of his life, as he came more and more in contact with the higher orders of the Pharisees, that same experience attended him. The great body of them, from party earnestness as well as personal antipathies, rejected his teachings and assumptions. There were some who regarded them; but they were such men as Nicodemus, and Joseph of Arimathea, and others like them, — just men; deep-hearted men; men wont to ponder moral questions; men that had soul-hunger; men of genuine religious aspiration; men that could not if they would, and that would not if they could, free

themselves from the solemn overshadowing of eternal truths.

While the great multitude of Pharisees rejected Christ utterly, vehemently contested him, and sought his destruction, there were here and there many men that believed. And the question is, Why did they not openly espouse his cause and give strength to it? It certainly was a great moral weakness, to use the mildest term, on the part of those of the Pharisaic body who believed in Christ, not openly to avow their faith in him. But we must not suppose that they were so very bad, measured according to our estimate of good or bad among men. They were rulers of the synagogue; and they were the "chief rulers," it is said. That is, they were men that stood among the very highest of the officers of the synagogue. The Temple could exist only in one place, — namely, in Jerusalem; and the Temple never provided instruction for the people, but simply sacrificial worship. That was its solitary function. The synagogue provided instruction but never sacrifice. Synagogues existed in every considerable neighborhood; and there were a great many of them in old Jerusalem.

Now, we must not judge of the conduct of the men who occupied that official relation to the synagogue, by our views of Christ. We have never had any doubt in respect to his divinity. From our childhood we have seen him, not as a man of sorrows and acquainted with grief, but as glorified. A halo hangs in our imagination round about his head when we think of him; and he is the openly declared, and by ages honored, Christ. But he came among his countrymen born in the most inconspicuous circumstances, trained among the poorest

of the people, and without the advantages of education which belonged to the higher classes. He came in ways that tended to shock many of the prejudices of his own people. He was an extremist, judging purely by external measurements. He came as a reformer, uttering disagreeable truths that jarred against the conceit and the vanity and much of the patriotic feeling of the Jews. And he stirred up their vindictive and malign passions, — for they were strong in that direction. He came apparently disowned by the leaders of his people. Yet he represented historic Judaism. He was in accord with Moses and the Mosaic institutes. Nevertheless, he was a disturber. And when men in official relations looked at him he seemed to them an extraordinary man. But they did not know how he would turn out, or which way he would go. And it was very natural that, being guided by their lower nature, they should hold themselves in reserve, — particularly as Jesus had formed no external church as separate from the Jewish church. It is a striking fact that he never gathered about him, and never organized, any band of men. Even the disciples were not organized. There was no order, no rank, no precedence, among them. They were simply twelve companions united in a common cause, as twelve men gathered casually together by elective affinity would go on a journey of days and days, not organized, but loosely cohering by their sympathies. There was no organized church, nor *any* church, in Christ's time. There was no preparation for a future external, visible kingdom. There was no plan of organization laid down. There was no mode of worship prescribed. Christ was a pure spiritualist. He taught men the

innermost truths. He almost may be said to have neglected the external forms which truths must put on. He left the externalities of religion to take care of themselves. Where any inward thought tended to give itself an outward form, he let it do so according to its own nature. He dealt with principles, with truths, with great spiritual elements. And it is not strange that men should not like to commit themselves to a man who represented nothing but an intangible and ill-apprehended spiritual tendency,—especially as he was in such disrepute. The state of feeling was such in regard to Christ that it would have brought them into collision, and perhaps into quarrel, with their own class, if they had identified themselves with him. The spirit of their class was such that these men were slow to break away from them for the sake of adhering to Christ. It would have put in jeopardy their peace, their harmony, their property, and their reputation.

There was another thing. Probably they were men who were tired of disquiet. All their days there had been revolutions breaking out incessantly in one shape or another. Wild rumors that the Messiah had come would start the people now and then in this direction, or in that direction; and they had been stirred up so much that doubtless then, as now, there were many thoughtful and cautious men who were tired of these perpetual disturbances, and these pretentious reformations that ended in nothing.

So, then, if we look at it from the standpoint of human experience, they did not act in any extraordinary manner,—not differently from what men are acting every day.



JERUSALEM, FROM MIZPEH.

CHAPTER XXX.

THE LAST PARABLES. — MARY'S OFFERING.

JESUS, for the last time departing from the Temple with his disciples, passes out of the city, and crossing the brook, passes over and up into the Mount of Olives. It was probably evening; as had been his custom, he was preparing to pass the night there. Sitting down, looking back with longing, loving eyes upon the city so dear to his heart, and thinking of the people whom he so loved and to whom he would be so much, he falls into a mournful revery. Before his eyes rises the prophetic picture of the future, — his suffering and death; the persecution of his followers; war and bloodshed, with the final overthrow of that great, proud city, which, as the religious home of his people, was very dear to him.

So when four of his disciples came to him and questioned him about the destruction of the Temple, his tongue gave utterance to his thoughts, and in mournfully dramatic words he portrays the awful picture of the future. He foretells to his wondering and awe-struck disciples the coming catastrophe.

Then, as was his wont, he employs his favorite means of teaching and gives them parable after parable.

We are at a loss, in considering the parables of the Saviour, for the connections. We know that he was not in the habit of speaking parable after parable as

they stand in the text. They sprang out of some event, some controversy, some foregoing conversation, and often the text shows us what it was; but the latter part of the Saviour's life grew richer and richer in this respect. As he came more and more under the influence of the divine consciousness the truths that he taught were taught in a higher strain.

After his retreat from Galilee finally, and his going to Judæa, the controversy that he held with the scholars of the Temple waxed so bitter that he exiled himself. As to what the community was, what were the habits of the people, or what his circumstances were, there is no trace in the Gospel; and yet this period of his life was the richest so far as parables were concerned. It is the Milky Way of the New Testament. There are more parables clustered over that little space, one might almost say, than over all the rest of his earthly career. They were webbed together by history, but that history is all lost out; and now they stand like so many pearls, each of which came from some separate shell.

These parables are especially memorable; they are among the last utterances of this kind of our Saviour. It was within three days of his arrest that they were spoken; we do not know but that they are the very last of his parabolic teachings; and therefore they are invested with profound interest. We listen to the last words of those that are going forth from us, if they be messages of love, if they be expressions of faith and hope, or if they be directions for our guidance in life, with great care. How precious it is to us, to receive the last words of those that are near and dear to us! and how precious must the last words of the Saviour

be to us! They have more interest for us than that of mere sentiment. Knowing that his hour was come, feeling the approach of the darkness, and through it seeing the great beyond, how intensely must his mind have wrought and felt the things that he said!

In the first part of the twenty-fifth chapter of Matthew's Gospel we have the parable of the Virgins, the wise and the foolish. No man supposes that anything like that ever took place, or is to take place, or founds upon it any philosophical system which shall include the fate of the whole human race. It is merely a conveying to the souls of men — the wise virgins and the foolish — an idea of the necessity of spiritual foresight and preparation, and the conception that a religious and manly life is not a life got up at hazards, just as a garment or a torch would be, but that living right is a business such that a man must take it up and carry it on all the time, and be always in it; in other words, that it must be character, and not perfunctory action; and when that is accomplished the parable has brought forth its true end.

Next comes the parable of a man travelling into a far country, delivering his goods to his servants, and holding them responsible for their increase. He returns after a time, and summons one and another and another before him. Thus is set forth the doctrine of our responsibility for development, for education, for increasing all the gifts which God has granted to us. It presents as our duty in respect to men simple fidelity in the discharge of duties that are incumbent; and as it respects man or God, fidelity in the development of our whole moral character. When we have that idea we have the marrow of the parable.

Then comes the parable of the Judgment. Here we find interpreters saying, "This is the historical account, with some embellishments, of the last great judgment." It may be or it may not be. It is a parable. It is a picture constructed for certain great ends.

It is simply a magnificent, dramatic representation of a period of adjustment. Whether it is to be actual in time, or whether it is to be a final judgment in form, is not to be inferred from this passage, whatever men may think about it from other evidence. It is simply a tribunal of judgment for the sake of bringing out certain great phases on which judgment will proceed. If it is to be a final historical fact, on which the kingdom of God and the human soul is poised, it is an opening up of what is the real moral constitution of human life in the view of Christ; and it is done by the representation of a tribunal which answers neither to one thing, nor to another exactly, but which has in it some elements of one thing, and some of another,—a court, with all the courtiers brought around about, and the frown of the King on one part, and his smile on the other part. Then there are also certain elements of the judicial system, in that one part are frowned on upon certain specifications of wrong, and the other part are smiled on upon certain specifications of right in their career. It is a figure whose colors are drawn both from a court in a kingdom and from a court as a civil tribunal. It is a parable that is spoken in the face of the Jewish prejudice toward the Gentiles.

"When the Son of Man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory."

In these few words the clouds are swept away,

the heaven is seen to be radiant, throngs of angels appear in the background, and the Judge sits to await those that shall be brought before him. It is declared that "before him shall be gathered all nations." The word which elsewhere is translated "nations," or "Gentiles," signifies the whole world. The first two parables might be considered as applying especially to the Jews, as God's chosen people, but this one embraces all the earth. The great human family are grouped together before the Judge of all mankind. Prejudices of every kind are overlooked, and here is a pictorial tribunal that is to represent what are the elements that will be employed of God in discriminating between one and another of the human family, — Jew and Gentile, bond and free, Greek and barbarian, high and low, pagan and Christian. The illustration is drawn from the shepherd's habit of dividing his flock.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was ahungred, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Now, it will be observed that there is an utter absence of all the ordinary tests of religious worthiness. There is nothing said about prayerfulness, or reading the Scripture, or sacrifice, or worship, or faith, or hope. It was deeds of humanity that were spoken of. Wherever there was sickness or trouble, there was compassion, pity, and helpfulness. These were the things that were commended and rewarded. In that great judgment scene, where the whole human family were

divided, the only test applied was, not as to whether they were good parents or good friends, not as to whether they were kind to those that they loved; but as to whether they were humane toward those that were not of them,—toward strangers, toward those that were sick and were a burden on their hands, even toward men that were under pain and penalty as criminals. It was to such as had fed the hungry, and given drink to the thirsty, and relieved the suffering, and ministered to those that were in prison that he said, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

Their reply showed that they were not conscious that they had shown mercy; that this was not a thing gotten up on their part; that it was not a charity enforced as a duty or as the price of salvation; that it was the inherent, spontaneous, automatic action of their nature.

“Lord, when saw we thee ahungered, and fed thee? or thirsty and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?”

The King said unto them, “Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

It must be borne in mind that when Christ was speaking thus he was not speaking to a select audience. His audiences were never what would be called respectable. He never had a cultured and refined audience. He spoke of the whole race of men, good, bad, and indifferent,—of harlots, and robbers, and criminals of every sort, of the helpless and hopeless, as

well as of the better classes, — when he said, “Inasmuch as ye did it unto one of the least of these, ye did it unto me.”

To what depths that went! What a far-reaching scope it has! Christ identifies himself with the human race, not at the top alone, but also at the bottom. The lowest man has such sacredness in him before God that he who treats him with kindness treats God with kindness, and he who buffets him buffets God. The sweep of this truth is that every human being stands before us in the place of God.

Though these parables were apparently addressed to his disciples, it is highly improbable that they alone made up his audience at that time. The Mount of Olives was but a short walk from the city, so conveniently accessible that probably a large number of people were present listening to Jesus's words, or watching for some new miracle. As he ceased speaking and darkness grew on, doubtless the throng thinned out gradually until Jesus and his disciples were left alone to seek their rest in sleep.

They had returned again to Bethany; the end was fast approaching. The rulers were growing more determined and more desperate. Some device must be found by which they can seize him without a collision with the people; once in custody, some pretext would readily be found for condemning him.

While they plotted in Jerusalem, Jesus, though fully conscious of the end, and its nearness, composed, undisturbed, mingled with apparent unconcern among his friends, and accepted their hospitality. He was then a guest of Simon the leper. A supper was made for him. Some, and probably all, of his disciples were

present. Lazarus was a guest, while Martha, who must of course be doing, assisted serving. Mary, at first, apparently was absent from the room.

But as the Master sat at meat, to the surprise of every one, this quiet, thoughtful, retiring, shrinking Mary, who had before been reprimanded for want of interest and want of activity, all at once seemed seized, as it were, with a divine inspiration; and she came, unbidden, unexpected, unheralded, and, with the strangest of all actions,—with a fervor that had no words to express itself, apparently without a word,—drew near, and broke the alabaster box (perhaps crushed it, for it required but little violence to break it), pouring the spikenard ointment, which was very precious, upon the head of Christ, and then upon his feet, wiping his feet with her hair. We are not familiar with this custom, which was universal in the East; for ointment was an article, not only of very great value, but of universal employment in ways which are altogether dead to us. Such, however, was the prevailing custom in the East; and it had a reason in the rapid evaporation which took place from the skin in that torrid clime. Nor were the personal habits of the people in that day, as they are not at this time in many parts of southern Europe, so cleanly and pure that they could bear to stand in their own individual perfume. There might be, therefore, good reason for hiding any disagreeable scent of the body which might exist. So ointment was served to guests, and to persons of distinction especially. It was generally put upon the head. To anoint the feet, which usually were washed, as a matter not of honor but of convenience, was to perform the washing not only, but to perform it with signal honors attached.

In doing this act Mary gave expression to her feelings of love and adoration of Christ. It was an exhibition of what she did not understand herself,—enthusiasm of feeling. We have the testimony of our Master that in the first place it was reverential. It was not light, gay, trifling. There was no coquetry about it. It did not partake of the nature of undue familiarity. It had in it the sobriety of death itself; and although we are not to understand his language as distinctly implying that she was conscious of his coming death, and that her action was inspired by that consciousness, we may infer that he meant that it was a fit ceremonial in view of his approaching death.

There was such a seriousness in it that he said, “Why reprove her for this act? She hath done it for my burial. It is an act suitable for my funeral.” It reveals the deep solemnity which there was in the action.

But how did this act strike the disciples? It seems to have grated harshly on their feelings. The majority of them were not able to comprehend any such thing. A plain and literal nature never can understand a deep and enthusiastic nature; and the capacity to understand men is difficult in the ratio in which the person spoken of is acting on lines higher, and on a plane superior to that according to which the critic is judging. Matthew, perhaps, looked upon it with a sobriety which befitted a man who had sat much at the receipt of custom. He had estimated things in life. He was a great financier. He was a man of plain, sober judgment. He was one that we would call a profoundly matter-of-fact man. Doubtless he and the others thought, “It is in bad taste, the break-

ing in upon a festal occasion like this with such an act. If she had wished to do it, the way would have been to have taken some other time, which would not have been in disagreement."

There was also a man with a commercial spirit who looked upon this act with disapproval. His name was Judas Iscariot. It is said in Mark that certain among them murmured; in Matthew it is said that the disciples murmured; but in John it is said that Judas, who betrayed him, spoke. Collecting the facts from all these sources, it would seem as though Judas had an eye to commerce in this matter. The thought which he had was, "This is very precious stuff to be used in that way." He did not think of it in the light of love at all. It is not probable that Judas was a man of very fine sentiments; and when he beheld this act of affection and fidelity, he weighed it in the scales of the store, and not in the scales of the sanctuary; and he said, "To what purpose is this waste?" He was shocked that so precious an article of commerce as this ointment should be wasted by being poured upon the head and feet of the Saviour; and it would seem that the other disciples were misled in the matter, and that they sided with him. The beauty of the act struck no one of them; and our Master rebuked them all.

There was but once in her lifetime that Mary could bestow upon Jesus any such token of affection. If that moment had gone by, never would there have been another like it. And Jesus said, "Me ye have not always with you: the poor ye have with you always," — for the pretence upon which Judas had condemned this proceeding was that this ointment

might have been sold for three hundred pence, and given to the poor. John rather briefly and curtly says of Judas, "He said this because he was a thief, and carried the bag." It was to have gone into the treasury; and if, as he thought it seemed likely, there was to be a dispersion of this little band, in the scattering he would convey away what was in the bag.

This last emphatic title would seem to do away with the fine-spun theories which would alleviate the guilt of Judas. He was an extremely avaricious man; avarice was his leading trait; he found fault with tokens of affection for avaricious reasons, and finally he sold his Master for thirty pieces of silver. Three hundred pence he thought ought to have been saved; he regarded it as having been squandered on Jesus; but he sold him afterwards for about sixty pence. This character of Judas, and this delineation of his interior motives, seem to set aside the idea which has been suggested by some, that he expected to sell Christ and then get him back again, so that he would have the money, and nobody would receive any damage. It was altogether an avaricious transaction.

So they whispered among themselves. One said one thing, and another another. And to such extent did they carry their murmurings that our Saviour was obliged to rebuke them. With some degree of authority he said, "Let her alone. Why do you trouble her? That which she hath done she hath done in the sanctity of love. I accept it as a preparation for my burial. Yea, there is such value in this spontaneous offering of her soul, expressed through the symbolization of this ointment, that there shall not be a child born in Christendom after my time that shall not know

the value which I put upon a heart-throb, an enthusiasm, a sentiment, a ministration of the soul, — not its market value, not its poetic value, not its philosophic value, but the value which it has in the realm where being is the great thing.”

One of the most exquisite features in the life of Christ was the sympathy that he showed with the helplessness of soul-weakness. He sympathized with the leper, and with the lame, and the halt, and the fever-struck; we know that, it is very plain; but there runs all through his life a chain of events which show that he discerned also the most delicate, subtle soul-needs, and was in the tenderest relation to them.

Thus when, a few days before, he sat in the Temple, and the great brazen treasury was opened for men to put in their gifts on the appointed and appropriate day, and the rich Jews from Alexandria came up and threw in their handfuls of rattling gold; and the rich Jews from Athens came, not to be outdone, with ample gifts; and the rich Jews from Rome came with the eagle on their coins, and threw these into the rapidly filling treasury, — there came limping up a poor little dried-up old woman, half-blind, who, fumbling in the capacious emptiness of her pocket, found two mites, which she put in; and he said, “See her, she has given more than all of them; she has given her whole living. They have merely taken a crumb from the loaf of their abundance, but this poor, infirm old widow has given everything she has.”

What an exquisite stroke of spiritual perception is there! What sympathy with the helplessness of a soul that is too poor to do anything it would do, and yet too rich not to do something where everybody is doing

little or more ! The gifts of poverty that go with sighs and often with humiliation because they are so poor, Christ understood and understands.

And this outburst of Mary's was understood. The act was pure sentiment ; it was a love-offering. It asked for nothing ; it sought nothing but to express itself. It was an invisible pain of loving, that longed to give some outward token to the object of love ; and surely, none more beautiful than a fragrant perfume put upon the head of the person loved could be a symbol of that inward state. It was an airy sentiment, not a practical deed. "She hath done what she could." There was an element of helplessness in it that touched the great heart of Jesus. "She hath done it for my burial." She did not know it, but he knew it ; and he interpreted its value to his disciples in this, that everybody believed that as a token of final affection and respect they that are about to be buried should be wrapped in spices and carried to their tomb. There was a point of connection between the ideas regnant and the despised act of this poor woman. "If I had been about to be buried you would not have had a word to say. Well, this is my anointing ; I accept it as a thing done beforehand, in honor of my burial." That put it on a ground which they could understand. "And what this woman has done, wherever my gospel shall be preached to the end of the world, it shall be mentioned, and shall be a memorial of her."

This is one of the blossom scenes in the history of Christ. A kind of exquisite element runs through it. There is very little outwardness to it. The scene itself is remarkable on many accounts ; but the chord struck is one that every rude hand does not strike ; and it

does not vibrate to any except the truest touch. It is, in an indirect way, the value put upon sentiment, as distinguished from all other useful or excellent things.

The perfume of that broken vase has now been exhaling for two thousand years, and the odor of it fills the heavens, and is sweet in perfume to-day; it is recognized by hundreds and thousands more than in the days when the words were spoken.

It seems evident that the rebuke administered by Jesus was intended more for Judas; there must have been some accompanying look, or unrecorded act, full of significance to him, for he appears suddenly to have been filled with a spirit of intense malevolence toward his Master.

There is nothing in the context to indicate that the Jews first approached and tempted Judas, but rather the implication is that he voluntarily sought them out and made to them the first overtures. He wasted no time in excuses or preliminaries, but came at once to the matter in hand. "What will you give me if I betray this Jesus, and deliver him to you?" Where both sides are eager it does not take long to agree on the price. The bargain was soon made, and for thirty pieces of silver, a price that has furnished to all time the proverbial value of treachery, he offered to sell his Master. The conspirators counsel together and seek for some way of carrying this new plan into operation. Ultimately it is left to the traitor Judas to discover and report the opportunity when they may seize Jesus "conveniently, in the absence of the multitude."

The feast of unleavened bread had come, the first day of the Passover.

This great national feast, commemorative of the

divine protection which Jehovah had shown to his chosen people, Jesus proposed to observe in Jerusalem, the mother city of the Jews. As yet nothing had been done to prepare for it. The disciples came to Jesus to know where he would eat the Passover, that they might prepare for it. He sends Peter and John into Jerusalem, for they were still in Bethany, with instructions as to how they should find a suitable place. Finding the man bearing a pitcher of water, they follow him to his house and say unto him, "The Master saith unto thee, 'My time is at hand, I will keep the Passover at thy house. Where is the guest-chamber, where I shall eat the Passover with my disciples?'" And when they are shown into the room, all furnished and prepared, they made ready for the feast. The evening having come, Jesus with the band of disciples repaired to the house where the preparation had been made and sat down to eat the feast.

Sitting almost in the shadow of the cross, blind to all they had seen and deaf to what Christ had so often told them, and which his words introductory to the feast foretells again, unconscious of the sublime self-sacrifice that was to culminate their Master's work on earth, the disciples again quarrelled among themselves for eminence in the coming kingdom. Jesus rebukes them, emphasizing the words by his sublime example.

In the hour of vision, in the hour of the descending inspiration of heaven upon him, in the hour when the horizon cleared for a moment, and the light of his glory came down upon him, he made himself, in the presence of his disciples, a slave, and undertook to perform the most menial offices, in order to teach them that the duty of all eminence is to serve all that are needy, poor, and neglected.

Christ was subject to luminous hours, as men are, and this was an hour in which he knew and felt in all its reality, "I came from God, I am about to return to God." Then he took his basin and washed his disciples' feet, and said to them, "If I, your Lord and Master, have washed your feet, you ought to wash one another's feet. I am of God, and I return ere long to God, and I set you this example. The nature of God is to take care of the bottommost things in creation, the weak, the needy, the poor, the sinful, the inexpert. It is the eternal burden of the divine government, as it were, to wash the feet of the universe, to do the lowest offices, to take care of those that most need his care. This it is to be God."

These last scenes of our Lord upon earth defy exposition. His own soul rose so manifestly into the higher realm; his presentation of truth became so ethereal, it was so far above the level of interpretation, that it is extremely difficult to follow his discourses, which seem enigmatical, mystical, and from their very brightness, obscure. There is no part of the closing history of the Saviour's life that is more wonderful than the record which John makes of his last interviews with his disciples. All those clustering chapters of John—the fifteenth, the sixteenth, the seventeenth, and on—were a part of the great event of the Supper. They were the conversations which took place at the time of the Supper, and in intimate connection with it. They are full of what may be called a love-lore, such as is to be found in no other literature, and such as refuses to be interpreted by the ordinary love-literature of human society. Such love, so high, so full of divine intellection, so full of spiritual impulse, so full of regrets tempered by a better

knowledge, so full of aspiration, so full of faith, so tender, so gentle, touching the human soul on all sides so potently—we know not where to look for anything, till we hear it from the lips of God in heaven, that can be compared with this representation in those chapters in John,—chapters which have this trouble: that they are like fruit-trees which grow so high that children stepping under them can take only windfalls, being unable to reach up into the boughs, where the fruit is ripest, and where the sun has given it its best colors. Men are so small, and the tree is so high, that it is only through the medium of higher forms of experience, which are not given to all, and which are seldom vouchsafed to any, that one can enter into these discourses and interpret them.¹

It was in one of these conversations that the Saviour declared to his disciples that he must leave them. On him their whole souls had rested. He epitomized to them everything that was sacred; they had forsaken occupation and had suffered contumely for following this man, and now he was about to be taken from them; and everything in their knowledge, everything in their affection, everything in their understanding, rebelled against it. They could not comprehend it either in its relations to him or to themselves. And yet he said, “It is expedient for you [it is for your own interest, it is for your own good] that I go away.”

We cannot help sympathizing with the disciples. It

¹ I confess that I am stopped in a labor of love, in attempting to unfold the life of Christ. I have come to the verge of what are called “the forty days,” and the mountains are so high and so dazzling that I hardly know how to climb them, or what to do with them. They reach far above any power that I have, so I wait and hope.—*Extract from a sermon on this passage.*

seems as unfit to our lower judgment that Christ should have abandoned the earth and his struggling cause as it seemed to the disciples themselves.

Look for a moment. How imperfect, apparently, was the work that he had come to do! He had manifested himself in that little inconspicuous province. He had lived there but a little over thirty years. He had been rejected. The whole church of his people had refused him. He was not accredited. He had not written one single work. His teaching had been committed to the memory of the few that heard him but did not understand him. It is a striking fact, in contrast with such men as Plato, Aristotle, the lawgivers (Solon and others), who reduced the wisdom of their life to exact literary form, that Christ, with the exception of the single instance in which he stooped and wrote upon the ground, is not known to have made a letter. No book, no system, no organization of an exterior kind, was he known to form. For, while he dwelt among men as a presence, he lived as a spirit; and the fruit of his life was a spirit infused into human life, and to a certain degree, converted into definite knowledge; but as the founder of a new kingdom and a new life, was there ever any one like him? No foundations laid by the man that was to build the temple and the city! No work of permanent instruction from one who meant that his name and his laws should go through the whole realm of time and the world! In our sense of the term he formed no church. He did not leave any ordinances such as men have very properly shaped and made influential by putting Christ's name on them. No such church did he form as that historical church which has

come down to us through the ages, as a caravan comes through the wilderness, burdened with vast quantities of things,—useful or not, as the case may be.

So his work apparently was a new work; and that he should have left the earth without any such provision for the propagation of his gospel and the maintenance of his life in the souls of men, strikes persons with surprise when it is clearly brought before them, as compared with the way in which men work, and have worked, and probably must work for a long time to come.

And then the helpless state in which he left his disciples! He found them peasants; he left them no better. They had consorted with him; but they knew almost nothing of his interior life, his true life. With one or two exceptions they were not men of any natural talent. They certainly did not show themselves to be men of spiritual insight. They were children; and at the time when he declared that he must leave them they were still children. It was not until after he had gone away from them that the Spirit of promise was disclosed, and that they were inspired to enter upon a higher life. To have left them in that condition seems very strange when you judge it from the standpoint of human wisdom.

And the state of the world everywhere was not one which seemed to justify his leaving it. When Cyrus, or Alexander, or any other great conqueror, had entered the precincts or boundary of any nation or province, if before the battle was joined, or before victory was accomplished or order was established, he had left everything to his subalterns and gone back to his home, his course apparently would have resembled what Christ did, who came to subdue this world, and

then, after a few years, when his followers had just touched the borders of the new life, abandoned them and went up on high.

And see how unfit the disciples were to do that work. They were not eloquent. They had no relations with the great outside world. The world, in its strength, in all its great fortresses, was sensuous. It stood upon the foundation of physical power. It knew almost nothing of the spiritual kingdom of God. If there ever was a case in which one should have stayed to nourish the infant cause, and increase the light that flickered on the wick, and give courage and direction to the laborers, it would seem to be this cause, and this Christ.

What supposition, then, may we form of the effects of his remaining, had he chosen to remain? Men say, "Well, there could have been no doubt that there was such a personage; his existence could not be denied. He could have asserted his divinity; that could not have been left, as it were, floating in the air, subject to the dictum of every ingenious and fertile reasoner. We could always have said, 'There he is, in Jerusalem.' Men could have gone there and communed with him, and returned to be witnesses in towns and cities and provinces; and the world would have been saved an immeasurable amount of vacillation and uncertainty on a point where men cannot afford to be uncertain. There would have been an end of controversy. There would really have been, at last, an authority in the church. There would have been no voluminous creeds, — those engines at once of guidance and of torture. The history of the world would have been a very different history from what it is if we had had a captain of

our salvation alive to speak for himself, to speak for his followers, to correct their errors, to enlarge the horizon of their knowledge, and to give certainty where there is doubt."

It is not to be denied that if we take the ordinary foundations of human judgment such thoughts are natural. But, on the other hand, suppose Christ had remained in Jerusalem; he would still have been "a man of sorrows and acquainted with grief." His would have been a prolonged probation and exile from Heaven, and from the seat and source of his greater power. It is true that some might have seen him; but the access of human thought to Christ is a thousandfold greater, now that he is in heaven and is to be spiritually invoked and conceived of, than it would have been if he had remained in the flesh and had had his seat in Jerusalem. He would have been the subject of the same contentions and cliques and persecutions as were his disciples after him. All that certainty which men think there would have been is illusory. Were men certain when he was alive? Were the disciples any more certain than we are? Was his word law in his own time? But there is another test, for later time. In the judgment of hundreds of millions of men, he has left an infallible successor on earth. What has been the result? With him who stands among men in the flesh to represent Christ, and who, in the belief of myriads is the infallible interpreter of God's truth and man's duty, has the world experienced the freedom from uncertainty that was expected? Has there been an end of controversy? There has been controversy still. Has there been an end of doubt? Men have doubted as much as ever.

There are two elements that settle doubt. One is absolute knowledge, and the other is absolute ignorance. Where men's minds are inert they are not troubled with doubt. It is the active man's mind that is troubled with doubt. It is the thinker that is troubled with doubt. The investigator, the explorer, the man that would sweep away the clouds and enlarge the boundaries of knowledge — he has doubts, because the way of exploration is a way of uncertainty, a tentative way.

There have been myriads of men who have been saved from doubt by the existence of the father of the great Roman Church; but then, they never had any doubts. They accept everything he says. Why not? They do not know one thing or another; whatever he says they take. And they take it just as a dead man takes a message; he does not contradict it, nor does he lift himself up to fight it. You whisper it over the bed of death, and he does not rise to reply. But so far as active men are concerned, the papal authority has determined very little. There are just as many contentions among active, thinking minds of that communion as there are among us. There are a few points or questions of faith that have been decided technically; but about them "opinions," as they are called, are permitted. A man may believe a fact because it has been asserted by the Pope in conclave; but the philosophy of that fact has not been settled. In other words, those questions which have been agitating the whole Protestant world have not been settled. They are no more settled in the Catholic Church than they are with us. There is a peace of negatives; but there is no peace of affirmatives.

Then, as to seeing Christ, men could not have made pilgrimages to see him. The vast stream of human life could not have risen up and gone to Jerusalem to take him by the hand, to be blessed, and to return. There could have been but few, comparatively speaking, from age to age, that could have discerned the King in his glory at Jerusalem, had he sat, as the Jews hoped he would, on his throne there.

As for creeds, he left us the only creed that is good for anything. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself;" and, "Every one that loveth is born of God, and knoweth God; he that loveth not knoweth not God; for God is love" --- this is the sum and substance of orthodoxy; and that certainly he had whose life was one rounded history of love. That is the very centre and marrow of the gospel. God so loved the world that he gave his Son to die for it. The act was simply that which universal consciousness requires as the highest token of affection. As Christ interprets it, "Greater love hath no man than this, that a man lay down his life for his friends." He died for us while yet we were his enemies. The law of love will never have any larger exemplification.

That is the creed which has been so little used. It has given way in favor of hard, metaphysical, inexplicable tangles of statement and doctrine, enforced with fierce combativeness, and oftentimes with destructiveness and persecutions; the whole Christian world has divided itself up into phalanxes that will not train together in the great army of God, each one holding to a certain creed, or a certain set of governments or ordinances; and in this conflict among themselves

they have gone on crucifying Christ again and again, through years and through centuries, dividing, hating, rasping, persecuting each other, while all the time — hanging in the air, and almost unused — is the one only creed, “Thou shalt love.”

So this notion that Christ would have rectified creeds arises from a total misconception of the genius of his administration.

Had he remained upon earth he would, it is thought, have been able to convince men by miracles. A miracle is nothing but a higher application of natural law. It is not a miracle, when a man is almost dead, for a doctor who knows something about natural law to come in and bring him up from the sick bed. Suppose there was a physician who knew a great deal more than that, and who could bring a man up by natural law from just the other side of the grave? Is there not a knowledge of natural law by which He who created life could recreate life as he created it by natural law? That knowledge is hid from us; but it is not hid from God. Natural law is the Divine will; and the Divine will is not stationary. Just so much has been revealed. There are methods and powers, doubtless, yet in reserve; but the welfare of the race demanded that there should be a continuity of experience based upon the certainty of natural law; and to break that up by conflicting systems would not generally be wise, although as a special benevolence it might be wise; for you will take notice that Christ (he might almost be said to have been the great despiser of his own miracles) said, substantially: “Believe me for my words, for the truth that I am speaking; but if you will not do that, then believe me for my works, for the marvels that I

perform. If there be men who have lived intelligently and faithfully, let them believe me on account of the truth that I speak; but if having ears they hear not, and having eyes they see not, if they are stupid and low-minded, and are moved by that which startles the ear, or by wondrous manifestations, then let them have that rather than that they should die."

The miracles of Christ were never self-seeking. They were never exactly arguments, even. They were benevolences. He healed the blind, the leper, the fevered patient. It was all a part of that system of life which he was introducing into the world. Wherever he went, throngs followed him; he received them; he healed their sick. He caused a wave of joy wherever he came, because they were of such a low nature that a marvel or a visible miracle would open their eyes enough, perhaps, to enable them to rise up to the spiritual things of his kingdom.

But to argue the continuity of such a system would change the whole method of the government of God in nature, which is that men shall work out their own salvation. This world is constructed upon the ground of the responsibility of men to work out for themselves whatever they obtain. It is not designed that men should have without giving an equivalent. Life and strength are bought by the exertion of the appliances of men. Knowledge is not distilled as dew from the heavens. Men have to search for it as for hidden treasure. Doubts have to be resolved. Property must be wrought out of dead or dumb nature. Whatever men get, they get by unfolding themselves. The whole creation was germinant, springing from germs; and the law of unfolding was everywhere putting men

under such influences that they should be stimulated, step by step, to unfold, to develop; and the law of life is that men shall work out, inwardly and outwardly, their own salvation, God helping them all the time, but laying on them the responsibility of helping themselves.

Men say, "It would be better if knowledge had been given to us outright." Why was it not just as easy for God to write a geology as to wait five thousand years for men to dig it out? Because it was a system by which men should develop themselves by digging it out. Why should one send his apprentice into the forge to find the instruments already made for his hand — the sword, and the pruning-hook? If they are made and left there for him, when will he learn his trade? If he is left there and works it out by himself, his blunders are his schoolmasters. They teach him how to do, and when he has learned his trade his trade has developed him. The fact is, this is not a world where all men are born rich men's children, and lie on silk couches, with silver spoons in their mouths, and are fed with food already prepared for them. Such is not the system under which we live. Men are born at zero, and they work their way up by self-unfolding, by self-development; that is God's method of creation. It is the method in physical things as well as in intellectual things. It is socially so; it is morally so.

The task of finding out duty, of solving difficulties, is a means of grace, and lies right along parallel with the whole scheme of creation; and to suppose that Christ was to stay at Jerusalem so that everything should be fixed and there should be no more care about what to believe, and how to believe, goes right in the face of and against the genius of this scheme.

Then, there is what might be considered the final and transcendent-reason, and that is that the whole course of providence is one that leads a man away from matter and the senses which recognize it, toward the spirit. The flower of life is the invisible part of man. Paul apparently teaches that there are two men encased always, — that there is an inward spiritual man, and an outward physical man. Without exactly adopting that interpretation, we may say he certainly teaches that there is a foundation on which the true man is built, and that that foundation is the animal man. All the elements of bodily organization — the appetites, the passions, and the organisms which they employ — in men and in the lower race of animals, or rather the mammal class, are just the same ; but God breathed the breath of life, the spirit, the soul, into man ; and the God-given elements of man's spiritual nature are at strife with that animal nature which coexists with them.

The whole scheme of providence and revelation is that man is to deny himself, — his lower self, his passions and appetites, — that he is to unfold in the direction of the invisible and the spiritual ; and therefore we find the course of grace, as well as the course of nature, tending in that direction.

Now consider that if Christ, or any other visible or tangible potentate in his place, had remained at Jerusalem, we should have drawn near to him almost wholly by the aid of our physical reason or organization ; whereas now he is never seen, but must be imagined by us. All our hope is centred in a world that we never see. And what a prodigious attraction is there as one after another we send up to the

heavenly city—in which we believe, but which we have never seen—our father, our mother, our brothers and sisters, husband and wife, children grown, children just fledged, and unfledged babes in the nest, to the great world out of which comes no voice, no joy, no musical notes! Everything that we love and that is dear to us goes away into the unsearchable and invisible land; and what a power there is brought to bear upon every one of us to use that part of our nature which works in the direction of the invisible! Not our bodily agents (the world demands them, and gives them all the exercise that they require), but our spiritual being, is developed by the conditions which we serve; and though they are unseen, though they are quite invisible to us, they are manifested by the stimulus of the Divine Spirit to our inward life and nature; and so we are perpetually drawn away from time to that spiritual existence on which depends the whole of our future life.

Whatever doubts there may be on other points, of one thing there is no doubt, and that is that if a man is to be developed so as to live without a body, so as to be a purely spiritual being, the whole course of Christ's life, all his writings and all the tendencies of the gospel are in that direction. "We live by faith," says the apostle, "and not by sight." We live by believing things which we do not see, nor handle, nor touch.



GETHESEMANE.

CHAPTER XXXI.

CHRIST'S BETRAYAL, TRIAL, AND CRUCIFIXION.

THERE was a particular place on the Mount of Olives, and in Gethsemane, to which Christ often resorted. It was a sacred place to him; it is said, "for Jesus often repaired thither with his disciples." So it would seem that he did not select, every time that he withdrew himself from Jerusalem and went out there, just such a place as happened to suit him; but that he had chosen some nook, that there was some place to which he had become wonted, and which was specially dear to him; for he knew the benefit of association.

Under these olive-trees there was a temple to Christ compared with which the grand and glittering Temple over against it was colder than the stone that it was, and emptier than the stone. Here, in this one place to which he had been accustomed to resort with his disciples, he had poured out tears and prayers, and held communion with them, and meditated his own work, and had communion with the Father, until the place itself was to him as the gate of heaven.

And now, as his last trial was coming, and the darkness was already lowering upon the horizon of the new day, he came back to this place of experience. He did not permit himself to be arrested among the vulgar in the street, who would deride the scene. Nor would he try the hearts of his friends in Bethany with

terror and alarm by being arrested in their sacred dwelling. He came back to his own haunt,—to the place whither he had been accustomed to resort. And there he went through his last inward trial, and passed also through the scenes of his trial and arrest. He knew the coming hour, and he took with him Peter, James, and John, to watch with him.

Now these were the three disciples that had the deepest affection, and the most power of expressing sympathy. For, although Peter was impetuous, he was just as impetuous in affection as in conduct. James and John, brothers, possessed largely the same nature,—John the deeper; but in early life James is represented to have been the more meek and sweet-minded. And these three, best adapted to express sympathy, Christ selected to be the witnesses of his last experience.

But why should they watch with him?—for he said, “Tarry here and watch while I go yonder and pray.” To watch was to keep awake, simply. What good could they do? They could not avert that inward trial, the shadow of which was already coming upon him. For, as astronomers know, when none others think of it, that travelling through the heavens the vast shadow is progressing toward the sun which ere long shall clothe it and hide it, so Christ knew that the great darkness which was to overwhelm him was approaching. And he went to this place on purpose, and carried thither the most sympathetic of his disciples, and set them down while he went on beyond, and said to them, “Now watch, for I go yonder to pray.” Yet what could they do? They did not even know what was coming. And if they had been ever so vigi-

lant they could not have anticipated it ; or, if they had, they could not have averted the peril which was coming upon him. They could not even enter into his sorrow when it did come. Had they been by his side, his groans would have seemed to them without interpretative meaning. Neither, had they known, could they have consoled him. His trouble was beyond their depth. What could they do? What can a little child do that looks up into the face of the mother, and sees her tears dropping one by one, and knows not what ails her, and still less knows how to comfort her, and can only once in a while climb up into her lap and say, "Don't cry, mother." Were the disciples any stronger than that? And could they comfort Christ any more than in that blind way in which children's sympathy comforts parents, — or sometimes heightens their sorrow? Since to watch with Christ could not have been to give him strength, nor to interpret anything to him, nor to enter freely and fully into his feelings, it could only be this, that the heart of Jesus in his great trial would be comforted if those whom he loved and who loved him were present with him, and were in sympathy with him.

This example of the Lord Jesus Christ is a mere inflection of that which is infinite in the heavens. He, when he went into the sad scene in Gethsemane returned to the place endeared to him by a thousand tender associations. He, when he went to suffer, selected the three disciples which had the most adaptation to sympathy and affection. And when they went with him, though they could not see what ailed him nor give him strength, nor in any way help him, except by being there, and being in sympathy with

him that was enough. He wanted that; and so he took the three loving disciples out of the band and set them near to him, and said, "Be with me while I suffer (for that is the interpretation that we may freely give to it); stand by me; feel for me; let me see you; let me know that you are here; watch with me while I go yonder to sorrow and to pray."

What these sufferings were, it is hardly necessary now that we should say. One thing is very manifest all the way through the last scenes of our Saviour's life, and even when he was on the cross, — namely, that the central element of suffering consisted in a feeling of loneliness, — not simply of loneliness, but of exile; and not of exile alone, but of banishment; and not of banishment alone, but of absolute desertion. It seems as though there arose in the mind of Christ this impression, — that he was cast forth from the universe. With all that vast nature, with all those depths unfathomable of affection, he felt himself to be a wreck on the shore of time. And his utterance on the cross seems typical of the whole experience which preceded it, — "My God, why hast thou forsaken me?" He was alone as one that would never return again. And to such a heart as that, a heart that loved and must be loved, the sense of being utterly and forever an outcast, even if it was a divine illusion, — a bandage, as it were, put over his eyes for the purpose of trial and affliction, — while it lasted was a suffering as great as the human heart probably can bear, or as we can conceive of. And this seems to have been the feeling which underlay the suffering of Christ; that he was cut off from men, and cut off from angels, and cut off, finally, from God.

But in that hour, when his loneliness was upon him, as he drew near to the great bank of storm and darkness that lay before ; as he began to wrestle with this deep inward distress, — in that hour he came back to his disciples, whom he would fain have had stand at the portal of his suffering with him, and found them asleep. And it was not chiding, though it was disappointment, it was the voice of love when he spoke and said, “ Could ye not watch with me one hour ? ”

Then, however, thinking, in a moment he said, “ The spirit indeed is willing, but the flesh is weak.” He had compassion on them, and made their excuses for them. “ He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done. And he came and found them asleep again ; for their eyes were heavy. And he left them and went away again the third time, saying the same words.”

And so, after all, though he longed for their consolation, he had none of it. We are not to blame them, because the scenes which they had been going through were such as had utterly exhausted them ; and it was not in their nature to bear up under those circumstances, and keep awake ; so the Master recognized their weakness, and with sweet excuse he allayed those feelings of regret which his words excited in their bosoms.

There was no longer need that they should vainly strive to keep open their heavy, sleep-burdened eyes ; the hour had come whose terrors and excitement would effectually banish sleep. Alas ! they would be only too wide-awake.

Judas, like all the other disciples, was well acquainted

with this retreat on the Mount of Olives, and choosing this place which of all others should have been sacred from its many sweet associations, and hours of close communion between the Master and his chosen band, — choosing his time and place with cowardly and sacrilegious caution, because it would be free from the people, — brings up the band of officers, and with a kiss of hypocrisy consummates his treachery. The preconcerted arrangement by which he was to show the emissaries of the Sanhedrim where the Master was accustomed to resort at night, and the betrayal there were successfully carried out.

The armed officers made their arrest, and brought the captive in the night to the high-priest; where occurred Peter's lamentable exhibition of weakness, following so close after his boasting declaration of fearless fidelity. The Council hurried through an informal and most iniquitous trial, seeking to suborn the witnesses; and at last, skimming over their miserable testimony, they condemned him for blasphemy. And if Israel had been an independent kingdom, this would have been the end of his trial; he would have been put to death under a Jewish law, and probably would have been stoned to death. As, however, the Roman yoke lay heavily upon the Jews, they could not put any man to death. It was necessary that there should be another condemnation, or rather a permission of execution. And so, in the morning, they gathered themselves together, and came to Pilate.

“Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall.”

Why? Here were these men bent on judicial mur-

der. They had arrested an innocent man. They had perverted all their own forms of justice with malignant fanaticism. They had condemned him to death, and were on the road to get permission to take his blood. They came to the gate of the judgment hall, and would not enter in. Why? "*Lest they should be defiled!*"

Here was a natural scene. The violation of humanity, the violation of justice, the violation of all manly and all civil instincts, — these real transgressions, that went right home, they could commit without the least trouble; but to go into a heathen's hall would defile them! This conventional usage, man-made, they were very conscientious about!

So these men sat at the threshold of the judgment hall, and would not go in. Therefore Pilate came out to them. Here the Jews charged Jesus with disturbing the public peace. That was the first accusation.

"Pilate went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee."

Pilate did not want to be troubled; and supposing, probably, at the first, that it was simply a matter of permission to exercise some little chastisement, he said — to evade and avoid it by turning him back on their own hands — "Take ye him, and judge him according to your law." The Jews then disclosed the full extent of their purpose; for they replied, "It is not lawful for us to put any man to death."

Then followed an interview between Pilate and the Saviour. When Pilate found that the Jews made the matter so serious, and were disposed to carry it so far, he took the Saviour and examined him.

“Then Pilate entered into the judgment hall again, and called Jesus” — being now separated and apart from his accusers — “and said unto him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered him, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not far from hence.”

Pilate seemed to be entirely satisfied with this declaration of Jesus, that the kingdom of which he considered himself king was not a real civil estate, — that it was nothing that he need take cognizance of, but some dream, some poetic notion.

“Pilate therefore said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate said unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.”

The whole accusation fell to the ground. Pilate's interview with the Saviour probably convinced him of two things: *first*, that he was entirely innocent of any crime or wrong of which the Roman jurisdiction could take any cognizance; and *secondly*, that Jesus was one of those impracticable dreamers, one of those philosophers who talked about things that might perhaps come to pass when poets should rule the

world, but that had nothing to do with practical men or practical business. This, we may suppose, was about the judgment that he formed; at any rate, it was mixed with great respect. The whole narrative shows that the bearing of our Saviour, the indescribable air which he wore, had produced a very strong impression upon the mind of Pilate.

Next, having attempted to put back the Saviour upon the hands of the Jews and failed, having examined him privately and found no cause for his condemnation, he fell upon a third device. The Jews, when he came out and said this to them, declared, according to the record of the event as set forth in Luke, that this man had stirred up the people from Galilee to Jerusalem. That word *Galilee* caught his ear. He was a politic man; he was a man that always looked out for his own chances; and the moment he heard that word *Galilee*, he thought to himself, "Then Herod is the ruler there, and I will shift this whole trouble off my hands, and will put it on to Herod."

Now, Pilate and Herod had had a feud. Theirs were concurrent jurisdictions, and they fell into quarrels as to who should rule, probably. At any rate, whatever may have been the cause, they had a feud; and here was an opportunity for Pilate both to get rid of a trouble and to pay a compliment to Herod, by passing the matter over to him. He therefore sent Jesus to Herod. Herod, we are told, received the message and the mission with great pleasure. He was conciliated by it. He had for a long time desired to see this man, — not from any moral motive; not as Nicodemus desired to see him; not from any special want, such as brought the Syrophenician woman to

our Saviour; but he had a great curiosity to see him, as a wonder-worker. He had heard that the dead were raised, that the deaf and blind were cured, and that sick men, almost in multitudes, were restored at Christ's coming; and he hoped that he would perform some of these striking works in his presence. Therefore he was very glad. But our Saviour maintained simplicity and silence. Herod marvelled, but he could extract nothing from him. He would not answer him at all, nor perform any work or miracle. Then Herod's curiosity ceased. His pride was touched. Catching the idea that he was accused of being king of the Jews, he put royal purple on him. Thus he touched the sense of humor in the rude and barbarous soldiers. A poor man, without any army, without any officers, without any treasure, without any attendants of any kind, he was pulled and hauled through the streets, bearing the royal purple robes, and wearing for a crown something plucked from the hedge, whence were seen issuing, instead of rays of gold, thorns or spikes.

And so they took him back, jeering and laughing, and making, as it was supposed, a royal jest. And it is said that Pilate and Herod were made friends on that same day.

But back came this plague to Pilate. The Jews now charged the Saviour with sedition. The accusation is thus recorded in Luke's Gospel:—

“And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ and King.”

This “perverting the nation” was equivalent to stirring up opposition to the government. It was conspir-

acy. And the particular point of refusing to pay revenue to Rome was a point on which Rome was very sensitive. The declaration that he was Cæsar's rival, and that he sought to make himself a king — a thing which was afterwards charged upon him in a more cogent form — made an impression on Pilate's mind. Up to this point, he meant, evidently, in some way or other to buy off the Saviour. One might naturally say, "Why did he tamper? He knew him to be innocent; he knew him to be a just man; he had the full power in his hand: why did he not settle the matter?" That is the very point on which Pilate's character turned, as we shall see in a moment. He then proposed, as it were, to buy the Jews off by giving them a little of what they asked. He said, "I find no evil in this man. Let me chastise him. Take so much punishment out of him. You are angry, and want your way; but if you will let me scourge him, and dismiss him, that will suffice." If Christ was guilty, he should have been condemned. If he was innocent, what did Pilate want to scourge him for? What kind of a compromise was this of justice? But the Jews refused any compromise. They asked for blood!

For political reasons, having made up his mind to permit this outrageous injustice rather than anger the Jews, yet plainly seeing its odiousness, he desired to acquit himself from blame in the matter and if possible effect a compromise; so he besought them to allow him to exchange Barabbas for Christ; but that was disdainfully rejected.

Pilate then more particularly examined the Saviour again; and after a second interview with him, being impressed still further by his dignity, and by the grandeur

of his character and bearing, he sought yet more earnestly to release him. And now it was that the Jews threatened Pilate.

“From thenceforth Pilate sought to release him; but the Jews cried out,” — they knew him; they knew just where to put the lance, — “If thou let this man go, thou art not Cæsar’s friend. Whosoever maketh himself a king, speaketh against Cæsar.” That was the fatal stab. He could not withstand that. He was sensitive in regard to his reputation at Rome, where he thought he might be implicated by the exposition of the Jewish people. He was not altogether without reason of accusation. Already damaging complaints had gone up to Cæsar; and the threat that they would accuse him of taking the part of a man that claimed to be a rival of Cæsar, and that taught the people to refuse tribute, — this awakened his fear. Then, still being willing to release Jesus, he asked them, “What will ye, then, that I shall do with Jesus, which is called Christ the King of the Jews?”

The question indicates expostulation full as much as perplexity. An honest man sitting in Pilate’s place would have found no trouble, would certainly have had no doubt as to his duty; for Jesus had lived and taught during Pilate’s administration, and there is evidence also in the text of Scripture that Pilate had a general knowledge of the purity of his doctrine and the integrity of his life. All the allegations made against him and the evidences which had been presented in confirmation of them were so manifestly insufficient for condemnation, nay, even for blame-worthiness, that Pilate’s mind was not affected in the slightest degree with trouble from conflicting evidence, or the intricacy of

principles involved. It was a case perfectly clear in itself. Pilate sat there as a supreme arbiter, as a ruler and judge. It was his business to consider Jesus's conduct in relation to the laws of the land, and in that relation there was not a shadow of evidence against him. He stood morally acquitted of every charge upon which he was arraigned. Nay, Pilate was perfectly well acquainted with the accusers of Christ. He knew them to be selfish, ambitious, vindictive men; and he was entirely convinced in this particular case that Christ was persecuted by them from reasons of malice; for it is declared "that he knew that for envy they had delivered him."

This, then, was a case which to an honest and just man would have had no difficulties whatever. There was but one plain duty to be performed, and that was to acquit Christ, and to discharge him. But to a politic man, who regards men's moods only as they affect his own interests, and their moral qualities only as so many collateral elements of his own welfare, to such a one there may be some trouble in such a case, for the people had been stirred up by their rulers, and were almost riotous; and the chief priests and influential men were hot with rage. Pilate was satisfied that Christ was innocent, and ought to be released. But how could he acquit him, and yet stand well with the ruling classes? That was the perplexity. He wanted to do two opposite things; he wished to reconcile two irreconcilable courses. He therefore reasons with them persuasively, trying various expedients to get rid of pronouncing condemnation upon Christ,—the thing they wanted him to do, and that he shrunk from doing.

The most extraordinary part, however, of this scene,

and the one which shows at once the greatest want of moral sensibility in Pilate, and the most profound moral ignorance, is his attempt to shift the responsibility of this crime from himself to the Jews.

“When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, ‘I am innocent of the blood of this just person : see ye to it.’”

This man was appointed to administer justice, and in the clearest possible case he refused to do it. He was appointed to stand between men and the law, and to secure punishment for disobedience and safety for obedience, and he utterly refused to perform this high duty. He denied the instinct of common humanity. He broke the law he was to administer. He violated his own knowledge and sense of justice. He deliberately gave an innocent man over into the hands of his raging enemies to be put to the most cruel death known to that age ingenious in cruelty. And then, having been faithless to every duty, he coolly puts off all his own responsibility upon the Jews, for they were conspirators with him. There were two parties to this crime,—the Jews, who demanded Christ's crucifixion, furious with rage, and Pilate who gave him over to them, cool, calculating, politic, selfish. However impressive, then, it may have been to the spectators, and however much it may have eased him to wash his hands, it could not touch his guilt, or wash away the blackness of it from his memory. In this awful tragedy he was second to none in guilt.

Contrasting such a man as Judas with Pilate, the first impulse is to say that Judas was by far the more wicked; but if one stop to think, one will perceive

that Judas acted a low-lived, vulgar part. Because he bribed himself by avarice, and because he was treacherous to his Master, his crime seemed more culpable than Pilate's; but Judas had an ignoble nature. It is not probable that he strove within himself at all to resist his transgression. He acted from very low motives because he was himself very low. He was abundantly and vulgarly criminal. But here was a man of a much higher organization, of a far larger education, of clearer moral perceptions. While Judas allowed himself to be gnawed by avarice, Pilate saw that this man was just and uncondemnable on the principles of equity. Pilate sinned from a higher point, and with more deliberation, than Judas, and he had better means of getting at the right and going right. He was not brutal in the same sense that the priests were, and that the rabble were who went with them. We are to remember that these men were utterly given up to fanaticism, and were heated to fury thereby. And though this fact does not exculpate them, and make them less than guilty, yet they were brutal, and blinded. But Pilate was not blinded nor infuriated. His zeal was not goaded on by his prejudices. He was calm; he was clear-headed; he was calculating; he did the whole thing in cold blood. Judas, it is believed by many, betrayed his Master expecting that Jesus would elude his enemies and escape, while he should make a profit by it. The priests were rabid with hatred. Pilate was the only calm man among them. He was cool. He saw things just as they were. He said deliberately in himself, "Although this man is just and right, and all these men are his enemies, and are infamous, yet it will not do for me to lose favor at Rome;" and so he sold Christ rather than

lose his own political *prestige*. It was an act of deliberation, calm and cold; and even if it was keen and sharp, it was more detestable than the brutality of Judas or the wickedness of the priests. He was guilty therefore, of the whole transaction. He was the guiltiest of all that acted in it.

To please the people at last, though he publicly declared that he found no fault with him, Pilate gave Jesus to the soldiers, after having first scourged him.

The Roman ferocity that looked upon suffering as a luxury, that made its joy in beholding gladiators and wild beasts in hideous conflict, here showed itself in characteristic exhibition. The whole band was called together, that not one of them might lose the sport. Then the Saviour was arrayed in purple, a wreath of briers, or small thorns, was "platted," and with this he was crowned. Then they jeered him, and put a reed or cane in his hand for a sceptre; and they began, with laughter ill-suppressed, to bow, and to worship this man. With a double-edged derision they called him "King," for it was a mockery of him, surely, and to call such a one "King of the Jews" was also an exquisite satire on the nation. It cut both ways.

He had already been spit upon and severely smitten before the Sanhedrim. He spake nothing. His silence was so remarkable that it attracted attention; Pilate, even, noticed it. There was great dignity in it. There was a moral meaning in it that men felt, even if they could not understand it. It was not the silence of nothing, but of something too mighty for words. All that a man hath will he give for his life; but Christ would not give even a word for his. He now stands among the ribald soldiery. They renew the in-

dignities of the Jews. They empurple him. They nod, and beck, and laugh, as the most lithe and mountebank soldier assumes with greatest success the airs of a courtier, and with mock reverence and adroit humility acknowledges the kingship of the silent, thorn-crowned sufferer.

Consider this scene in its external relations. He was a Jew before Romans, who despised Jews. He was a Jew rejected of his own rulers and people, and therefore lower than a Jew. Abandoned by his disciples, he was alone. All the laws of his country had profited him nothing. Those whom he had saved were not there. Those whom he had healed and fed and taught were far away. He was doomed and deserted. Before him was the cross looming up. Solitary he stood, and silent in utter helplessness. Can anything be more hopeless? Was ever such a life so wasted? And thus it appeared to the Jewish priests, and thus to the soldiers, and thus to his own disciples. They saw nothing but what their eyes could discover, and that seemed the extremity of woe, the very depth of disaster and degradation.

But pierce this external appearance, and what is it? A body weakened, disgraced, suffering, and just coming to more awful agony, was this all? Within that unspeaking form was the home of a great and suffering love. A nature which time shall never be able fully to interpret was now at its point of greatest grandeur, — the full of love. It was not that love which gives and takes, but that love which is the highest ecstasy of mortal life, that love which suffers for another. To say that suffering for another's good is the highest element of Deity would be to venture

beyond knowledge ; but we may say that it is the highest element yet unfolded to us, and that all other conceptions of character are far behind this.

He was the greatest of all his contemporaries, king of the world, of time, and of eternity, just because he was the crowned sufferer. Other kings there were, but he was the greatest. Other crowns flashed splendor from stones beyond price, but no stone ever yet was to be valued with these spines of thorns for glorious beauty. What is a stone, a diamond, an emerald, an opal, but mere cold physical beauty ? But every thorn in that crown is a symbol of Divine love. Every thorn stood in a drop of blood, as every sorrow stood deep in the heart of the Saviour ; and the great anguish, the shame, the indignity, the abandonment, the injustice, and that other unknown anguish which a God may feel, but a man may not understand, — all these were accepted in gentleness, in quietness, without repelling, without protest, without exclamation, without surprise, without anger, without even regret. He was to teach the world a new life. He was to teach the heart a new ideal of character. He was to teach a new power in the administration of justice. A divine lesson was needed, that love is the essence of divinity ; that love, suffering for another, is the highest form of love ; that that love, when administered, carries with it everything that there is of love, and purity, and justice ; and not only that love is the fulfilling of the law, but that God himself is love.

This was the hour, then, of Christ's grandeur. He was king then, and was indeed crowned. No throne was like the steps on which he stood. No imperial

person was so august as this derided and martyred Jew. If he had, by a resort to violence, relieved himself he would have been discrowned. To suffer in sweet willingness, to have the suffering roll to unknown depths and not to murmur, this was to be a king far beyond the ordinary conception of kingship.

Oh, could some prophet's prayer have touched the eyes of those that stood about him, that for a moment they might have seen the sight behind and within the flesh, how strange would have been their gazing! How would the spiritual beauty and power have risen up before them! Once, when they would have arrested him, he said, "I am he whom ye seek," and they fell as if struck to the ground; and now, had there been a spiritual unfolding that should have disclosed his real character, and, as it was declared, "I am he," methinks it would have thrown the soldiers to the ground, or sent them flying everywhither.

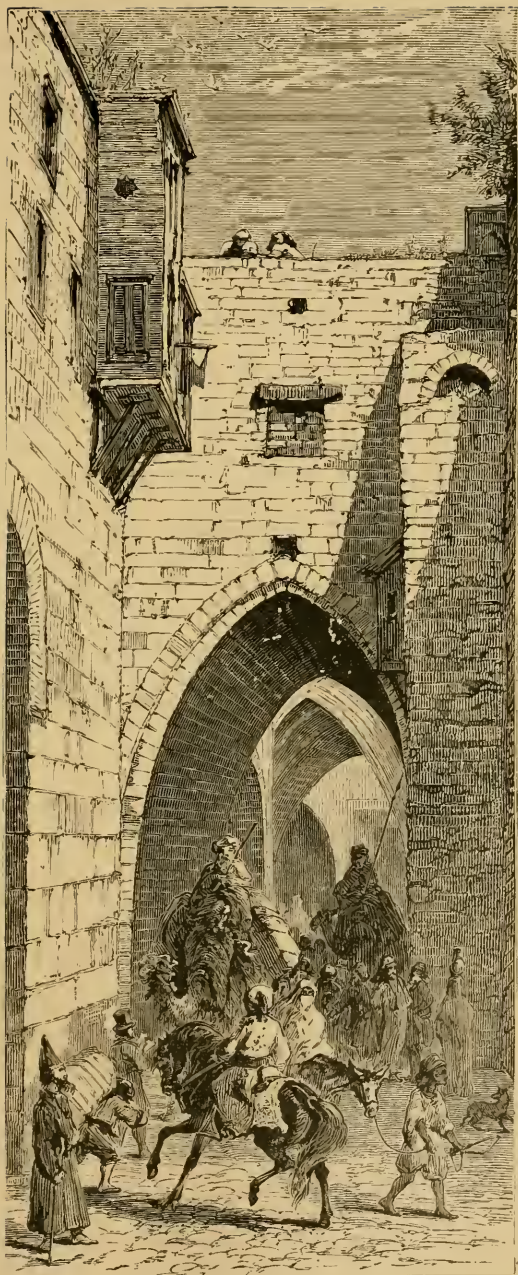
Stand by him now, and look down through the times to come. From this point of view interpret the passage, "Who, for the joy that was set before him, endured the cross, despising the shame." Ages are to roll by; nations are to die, and nations are to rise and take their places; laws are to grow old, and from new germs laws are to unfold; old civilizations are to crumble, and new eras are to dawn with higher culture; but to the end of time it will be seen that this figure stands high above every other in the history of man! "A name which is above every name" was given to him, not for the sake of fame, but in a wholly different sense, — a name of power; a name of moral influence; a name that shall teach men how to live, and what it is

to be men in Christ Jesus. The crown of thorns is the world's crown of redemption. The power of suffering love, which has already wrought such changes in the world, is to work on with nobler disclosures, and in wider spheres; it is to teach men how to resist evil; how to overcome sin; how to raise the wicked and degraded; how to reform the race; how, in short, to create a new heaven and a new earth, in which is to dwell righteousness.

It is this crowned sorrow in Christ which proved him to be king of redemption. It is the very focus of the redemptive element, that one was found with love enough to suffer remedially for the world.

In the brief glimpse which we get of the turbulent termination of Christ's shameful trial, we see the Roman magistrate, conscious of his cowardly injustice, slinking back to his palace; the priests and rulers in furious ecstacy congratulating each other, and hurrying forward the events. The excited populace, the same throng, or portions of it, that but a few days previous had rent the air with their joyous shouts of "Hosanna! Hosanna! Blessed is He that cometh in the name of the Lord;" now fierce, truculent, rush roaring along the crowded street, filling the air with savage cries of "crucify him! crucify him!" While sweet and peaceful standing out against this lurid background, is Christ himself, "And he," John says, "bearing his cross went forth."

Doubtless his step was so hindered that it was slow, ill-timed to the impetuous eagerness of his enemies; they were in hot haste to expedite the movement. They seize upon Simon a Cyrenian, who chanced to be present, doubtless because he was a stout and burly



STREET SCENE, JERUSALEM.

fellow, and made him porter, that Jesus, relieved of his load, might move with greater celerity. They were anxious for his death, and finally he was carried, and in ignominy was lifted up into the air, helpless, and nailed to the cross on which he died.

The drama of Jesus's departure has in it elements of significance that belong to no other drama on earth. His arrest, his shameful trial, his pitiless crucifixion, his beautiful, forgiving, overflowing love, in the most excruciating hour, for those who had committed the greatest crime against the universe,—the conception itself of these things is sublime, and the realization of it transcends any other dramatic scene. Nor can any poet, though he be Milton, or Dante, or any other, rise to the greatness of this theme, as it stands in the New Testament. In its simplicity it can be heightened by no addition, and illustrated by no other light or beauty.

The whole description of our Lord's crucifixion is sublimely abstinent and simple. A few strong lines are drawn upon the dark and stormy background, and the main features stand out never to be forgotten. Beyond that there is no attempt at effect, nothing minute, no stroke after stroke to work up the effect. He is laid away quietly; and just enough incidental record is given to enable our imagination to follow the events, and not always to follow them consecutively. There is many a gap to be filled up. There are some things that we cannot reconcile,—not because they were irreconcilable, but simply because some link was left untouched. There is a sublime carelessness in the record.

The way to write the closing scenes of the life of

Christ is to copy the account of the four Gospels. Nor is there anything more tenuous, more delicate, more rare in its beauty, than the departure of Christ, who may be said to have come into human life, creeping through the very door of poverty, and making many rich.

Look, also, at the self-control, the love and the divinity, with which he breathed a prayer of sympathy and forgiveness on those that were murdering him. Nor is there wanting a certain relief to the tragic nature of the scene, in the groups that surrounded the cross. On the one side was the group of women, whose courage in that hour was a courage of love and sympathy, which rose superior to the zeal and courage of manhood. For the men shrunk away, and held themselves at a safe distance, — with one exception, that of the feminine disciple, John. He stood faithful. Over against the women were groups of the Roman soldiers, gambling at the foot of the cross. They had done their work, and while waiting they were dividing the Saviour's garments. They threw dice to see who should have the whole one; and the others they separated. And it is said that they sat down and watched him. Here were these contrasting groups, — the women on the one side, and the hoary gamblers on the other, the one watching with tender eyes of love, and the other with hard eyes of cruelty.

And so, while the central figure is never lost, while we never for one moment waver in our interest in him, all these unconscious and unintended touches relieve the stress of feeling; and we read again, and again, and again, and never are tired of reading, this matchless scene of the crucifixion of Christ.

The finer our natures become, and the more delicate are the rules of criticism which we bring to bear upon this history of the last hours of God manifest in the flesh, the better it will stand the test of criticism, and the more surely it will come out evidently inspired.

Where else, in any drama, is there an attempt to depict a God coming from the grave as a human suggestion? It is simply audacious. Yet, if one looks at this, he will be struck with the skill (not purposed skill), with the rare art, in the best and highest use of that term, that is manifested in the conduct of this part of the history. It is not a slight circumstance that the resurrection of Christ is not painted at all; that there is no attempt made to paint it. The Saviour is presented to us as lying calm as marble. Nor is there a description of the first stirrings or ever he came forth at the angel touch. There is no depicting of these things. All that we know is that when the morning dawned, and they went into the sepulchre to find him, he was not there.

And it is a beautiful transition, to our conception, that angels are introduced into the tomb. The management of spirits has always been the test of genius; but where can you find such management of spirits as here? Where can you find angelic appearances so fit? Where can you find demeanor so admirable? Where can you find words so noble? For, while angels are represented as singing at the advent of the Saviour, they are represented as sitting silent in the sepulchre. Two, there were; and we may imagine one the angel of Hope, and the other the angel of Memory; as if the angel at the feet were tracing the history of Christ as

“a man of sorrow and acquainted with grief,” while the angel at the head was looking for the joy that was before him, and into which he was about to enter? Where can you find so fit an appearance of angels. There is no machinery; there is no ostentation; there is no undue prominence given to this feature of the scene. It was just sketched in with a single stroke.

And then, the appearance of the Saviour is not represented so much by describing *him*, as by describing the effect which was produced upon the minds of those who were cognizant of his resurrection.

This is rare art, and it would take the finest skill to carry it out, were it left to skill. We shall not find, in all this history, a single mis-stroke. The most stupendous thing to be done is done freely, and strongly, and perfectly; and yet it is done without a mistake. Not a line could be obliterated. There is not one misadjustment. It agrees entirely with all that we know. The more critical we are, the better. All we know of human nature is met, and we are more than pleased — we are surprised — at every step.

Take the picture, for instance, of serenity. As we read this connected history, it seems as though the crucifixion was like one of those summer thunder-storms in which all the heavens appear to be full of darkness, and conflict, and turmoil. The terrible thunder-cracks that roll through the darkness; the great striving winds that now tug at the trees which groan under their hands, and that now beat on the house; the hissing rain; all the wild commotion of the elements, — these fill the soul full of imaginations and strange terrors. And yet we sleep, and wake, and sleep; and when the morning comes there is not a

cloud in the air. It is as if the heavens were one vast bowl, or goblet, filled with the wine of life. And the sun seems steeping the very heavens. Not a leaf moves except when a drop of water falls from it and changes its equipoise. And all the birds sing, and all voices seem jubilant, and all the earth seems refreshed and more beautiful. And so it affects us when we read of the tumult of the crucifixion on Calvary, and the after quiet.

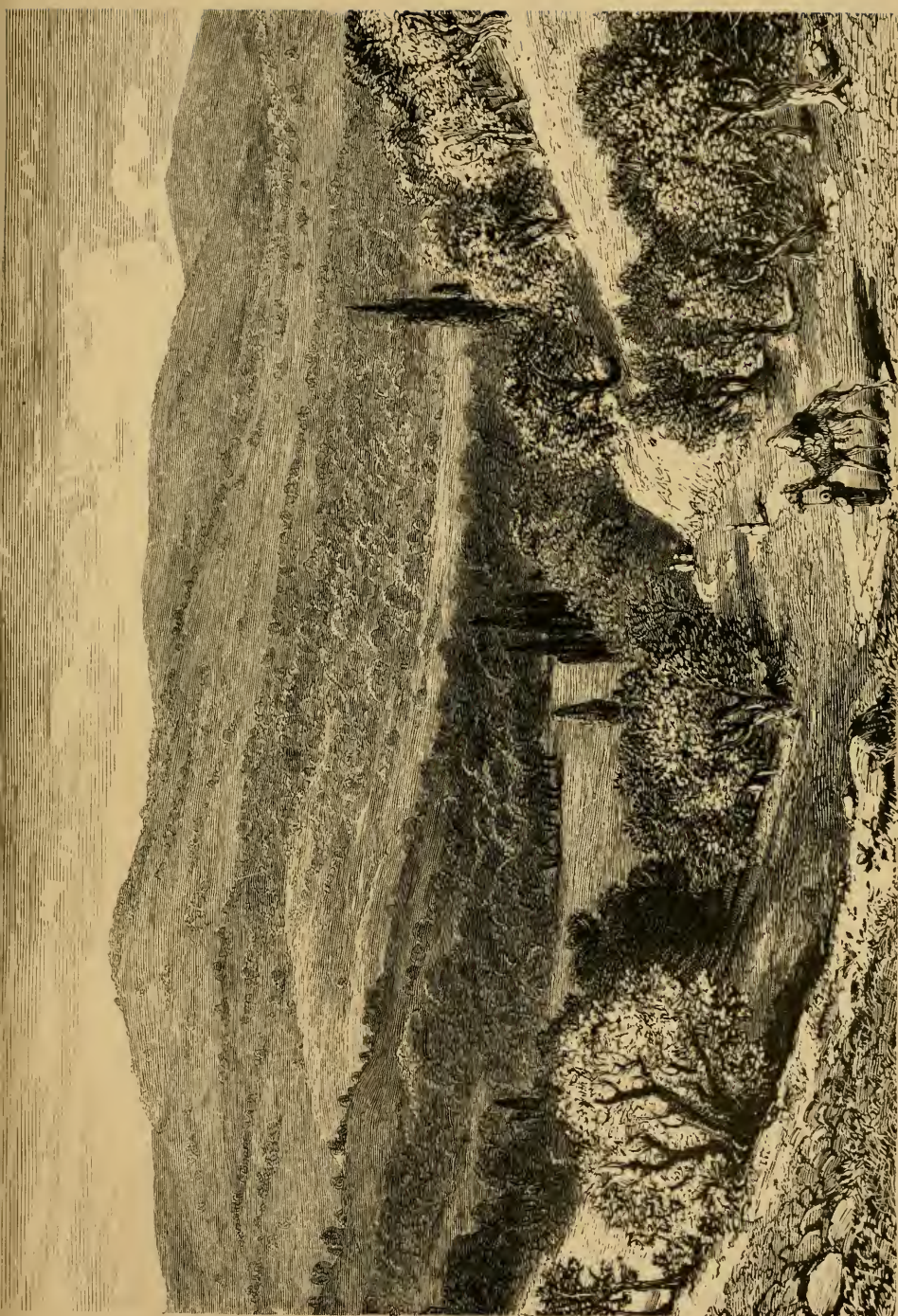
CHAPTER XXXII.

THE RESURRECTION.

To the dismayed and terrified followers of Jesus it must have seemed as though the end of all of their bright hopes had come.

Their condition seemed most pitiable to these men and women who had put their heart and faith in the Saviour, on seeing that he did not know enough to avoid his enemies. He knew that sentence had been passed by the Sanhedrim already upon him, that he was to be executed in the secret council of the Jews; and he left the city, and went to Petràa, in order to avoid it, and preached there for a time; but he had quietly and circuitously found his way back through Bethany to Jerusalem; and at Bethany, on the death of his beloved, with the two mourning sisters, he brought forth that wonderful miracle, the resurrection of Lazarus from the grave.

That precipitated the whole matter, and it was this work of beneficence that brought to a culmination the determination of the templars that he should perish; and perish he did. The disciples had beheld him through all his career; they had seen the tempest lifted and put down; they had seen the dead rise up; they had seen nature obedient to him; they had implicit confidence in him, and he led them, like so many children, whither he would,—though they did



OLIVET, NEAR BETHANY.

not understand, or understood only obscurely, what he was and what was the grandeur of his mission upon the earth. And when they saw that man, who was mightier than the storm and death, now feebler than his adversaries of the Sanhedrim; when they saw that he was seized, and that when Peter, Peter-like, drew his sword to defend him, he was rebuked, and Christ was led away, they were amazed. It was all a night scene, and it shifted from place to place; but it maintained itself through the dark hours of the night, and at morning the matter was settled; he was led away and crucified. The disciples all saw it, and they went forth heart-broken, and stood dazed, paralyzed, — the state they were in being much like that in which people now find themselves under certain great conditions of alarm, as where there is the cry of fire in a crowded audience-room, or an earthquake, and men are beside themselves. They were all dumb. They gathered together and stood and looked upon the whole crucifixion scene, — the cruellest thing in time, and the most glorious, — upon the darkness of that storm, and did not see that bow of salvation which we, looking back, now see bespanning the storm of cruelty. They saw only the cruelty; and what did it mean to them? That Christ was suffering? “Yes. Where is he? He was our appointed leader. Where is this kingdom that he talked to us about?” And they had quarrelled as to which should be first there. It was all gone. Everything that appealed to the ordinary judgment of men had perished in their very sight; and yet they could not give him up, their imagination had been fascinated, and their hearts had embraced him. It was love and imagination; for when they looked back upon the scenes of the past, of all of

them, not the Sea of Galilee, not the storm, not the demons cast out, not the dispossessed, not those that were exorcised, not even death itself had produced such a general impression upon their imagination as Christ when he was lifted up upon the mountain, and glowed with the light of the stars, and there appeared two speaking with him. That transfiguration was a vision that they could not wipe out. What we learn by imagination is among the most tenacious of all our knowledges. Then was that love which they bore to him awakened, the love of every one of the disciples save Judas, — and he had some of it too ; for the remorse of Judas that led him to suicide was not the remorse of a man's conscience, but the remorse of a man's love. Now all of it was collapsed, all of it was crushed, absolutely.

They had been deceived. They had been wandering around for some months and years with him, and they had hoped that it would have been he that should restore Israel. The restoration meant to them a great deal more than it did to Christ ; but still it was all in their mind, and they thought this to be the eve of triumph, and instantly, almost as by a sudden blow, everything came to an end ; and they huddled together in a room ; and we may well believe they did not show themselves very much in Jerusalem. What they must have whispered to each other, what their communings must have been, we know not. Oh, for one or two more chapters in the Gospels !

The women, however, who were the most deep-loving, — they also thought he was dead, and they claimed the privilege of the last rites of sepulture. They claimed the privilege of embalming him. Joseph of

Arimathea, a rich but a timid man, gained strength as many timid men do in the hour when their hearts are touched to their depths. He and Nicodemus, who was not a timid man, but who was quiet and undemonstrative, went boldly in that hour of extremest danger unto Pilate, and asked for the body of Jesus ; and it was rendered to them.

The Jews could not go in on account of the Passover. You notice that the rabble Jews and the priestly Jews could stand and demand the execution of an innocent man, but they could not break an external ordinance, —like the banditti of Italy, who are afraid to go by the statue of the Virgin Mary without bowing, and crossing themselves, and praying to it, but who can stab a man. They can commit a crime, but they cannot break a superstition. So they waited until the Sabbath was over. Even love itself was held back by superstition, for those who in love were preparing to embalm the body, “rested the Sabbath day according to the commandment.”

“Then took they the body of Jesus and wrapped it in the linen, with the spices, as the manner of the Jews is to bury, and laid it in Joseph’s own new sepulchre which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre and departed.

“Now in the place where he was crucified there was a garden, and in the garden this new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews’ preparation day ; for the sepulchre was nigh at hand.

“And the women also, which came with him from Galilee, Mary Magdalene and Mary the mother of James,

followed after, and sitting over against the sepulchre, beheld the sepulchre and how his body was laid."

How strange a watch was that ! How strange a combination of circumstances, that the cross should have been lifted up so near to a garden ; that the garden, of all places, should have held, amid its treasures, such a thing as a sepulchre hewn in a rock ; that thus a cold grave should have been embosomed among flowers, and waited, for weeks, and months, and years, the coming of its sacred guest ! And now, how striking the picture ! A few words, and the whole stands open to the imagination as to the very sight ! The two women, side by side, silent, and yet knowing each other's thoughts, with one grief, with one yearning, with one suffering ! Home was forgotten, and nature itself was unheeded. The odorous vines, the generous blossoms, the world of sights around them, were as if they were not. There was the rock, and only that to them. There was neither daylight, nor summer, nor balm, nor perfume. There were no lilies by their feet, nor roses around them ; for though there were ten thousand of them, there was to them only that cold, gray, sepulchral rock.

See what a life theirs had been. They had lived years without fulfilling one year. They had loved without really loving. They had known without really knowing. Their nature and full power lay in them, but as buds lie in branches ; and there had been no summer to bring them forth. Only when Christ came did they find themselves ; for men never can find themselves of themselves, but always in the touch of some other and higher one. And only then, when these women saw a nature full of strength, full of

purity, with a heart that went like summer through the land, did they know what it was to live. Before, they had been as they are who, neither asleep nor awake, hover between dreams and realities, fully possessed by neither. But in the full presence of Christ these Marys received their own life. They loved, and loved worthily and upwardly. And then they knew what hidden life the soul possesses.

New life had blossomed at every step to them. There can be no barrenness in full summer. The very sand will yield something.

Rocks will have mosses, and every rift will have its wind-flower and every crevice a leaf, while from the fertile soil will be reared a gorgeous troop of growths that will carry their life in ten thousand forms, but all with praise to God. And so it is when the soul knows its summer. Love redeems its weakness, clothes its barrenness, enriches its poverty, and makes its very desert to bud and blossom as the rose. And these two Marys had in the presence of Christ waked into life. They were not born until he gave them their life. They followed, therefore, reverently, all his goings. They waited for him when absent as they that wait for the morning. Now there was a future to them. Every day increased their conscious treasure. Each day, however, they knew that they had come to the end and bound of their capacity, were full, and could hold no more love, nor joy of loving. And yet every next day they smiled at the barrenness of the past, and wondered how that could have seemed enough which was so much less than the present.

The future glowed brighter and brighter to them. Not that they were not mortal, and did not expect

troubles. But storms, even, are radiant when the sun shines upon them, and troubles upon an orb of hope and love are sunlit clouds, whose gorgeous hues take all terror from the bolt and the stroke.

And so these loving souls, we may suppose, followed Christ, and found a daily heaven. His serene nature; his beneficence; his all-encompassing sympathy; his disinterestedness, that gave everything but asked nothing; his supernal wisdom; his power over life; his regency over nature; his lordship over the winds, that flew to his hand as a dove to its nest; his mastery over darkness and death itself, calling back the departed spirit from its far-off wandering to life again; his effluent glory, as he hung in mid-air, sustained by white clouds, or as he walked the night-sea, carpeted with darkness; but, above all, that inspiration, that heavenly purity, that spiritual life that touched their life, and aroused them as never before they were aroused, — in short, the presence of their God! — all these things, abiding with them, travelling from day to day with them, measuring out their golden year, gave them their first full knowledge of life as the soul recognizes it! And these were, to their fond hope, doubtless, a perpetual gift.

Nothing seems ever to have awakened the disciples to such instant fear, even to chiding and rebuke, as the intimation of their Master that he would leave them. It seemed like a threat of destruction to them. They were the more amazed and confounded, therefore, when the treacherous disciple betrayed him, when he yielded himself to authority, when injustice condemned him, smote him, tortured him, crucified him. Life was to them now no longer a waking bliss, but the torment

of a wild and hideous dream; a horrible insanity it seemed. Yet it was constantly before them. They followed him to the city; they followed him out of the city; they followed him till the procession stopped upon the hill; they saw, they heard, they agonized. And when the earthquake shook the ground, not another thing did it jar so heedless and so grief-full as those wondering, amazed, and disappointed men and women. They stood in a very darkness, and their life was like a grave. All the past was a garden, and this present hour stood up in the midst of it like a sepulchre.

At first grief was too great. They were winter-stricken. The very rigor of their sorrow would let nothing flow. But as warmth makes even glaciers trickle, and opens streams in the ribs of frozen mountains, so the heart knows the full flow and life of its grief only when it begins to melt and pass away.

There, then, sat these watchers. The night came on, and the night went, "and there was Mary Magdalene, and the other Mary, sitting over against the sepulchre." What to them was that sepulchre? It was the end and sum of life. It was the evidence and fact of vanity and sorrow. It was an exposition of their infatuation. It proved to them the folly of love and the weakness of purity. The noblest experience of the purest souls had ended in such bitter disappointment that they now knew that they only are wise who can say, "Let us eat and drink, for to-morrow we die." Could such a one be stricken and die? Could such a one be gathered into the shapeless rock? Could such a light go out, and such a soul be overwhelmed? What star, then, was there for hope in human life? What was safe? What use in love, in trust, in honor,

in purity, since the Head and Glory of them all was not saved by them?

This rebuke of life, of soul, of their heart-love, at length drove them away. There was no garden to them where such a sepulchre stood. They returned; but what a return! There was no more life when they went away from him who had awakened by love true life in them. The night was not half so dark as were their souls. In a great affliction there is no light either in the stars or in the sun. For when the inner light is fed with fragrant oil there can be no darkness though the sun should go out; but when, like a sacred lamp in the temple, the inward light is quenched, there is no light outwardly, though a thousand suns should preside in the heavens. To them life was all darkness.

And yet, while that garden held the sepulchre, and the women sat watching it, and saw only darkness and desolation, how blind they were! How little, after all, did they know! When first all was a bright certainty, how little then did they know! And when afterward, all was dark woe, how little yet did they know! The darkness and the light were both alike to them, for they were ignorant alike of both. How little did they expect or suspect! Of all the garden, only the rock itself was a true soil, for in it lay the "root of David." Forth from that unlikely spot should come a flower whose blossom would restore Eden to the world; for if a garden saw man's fall, forth from the garden came his life again. But their eyes were holden that they should not see. Their hearts were burdened that they should not know. They saw only the sepulchre, and the stone rolled against the door. They saw, they felt, they despaired.

And yet, against sight, against sense, against hope, they lingered. If they departed they could not abide away; they must needs come again; for "in the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And behold there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and [like them that triumph] sat upon it." But just now their sad musings, the utter despair of the reason and of the senses, the anxiety, the vigilance of the heart,—these were the only things that were left to them. And yet, as in many cases, their hearts proved surer and better guides than their reason or their thoughts; for as a root scents moisture in a dry place, or a plant even in darkness aims always at the light, so the heart forever aims at hope and at immortality. And it was a woman's heart here that hung as the morning star of that bright rising of the Sun of Righteousness.

It was love and fidelity that first found out the resurrection, and it was not the love of the disciple band—not even of John; but the deeper and more tender love of woman was the pioneer of discovery. The disciples doubtless held in their hearts the memory of Christ. We may well suppose that theirs was a sleepless night, a night of watching, of prayer, and of supplication; but the night and the morning to the women were of tender service. It was still the heart of woman to do. It was still the labor of her hand, if might be, to crown with memorials of tenderest affection, the form from which the life had passed. Mary Magdalene, Mary the mother of James, and Joanna, and

other women, were present. They had come laden with ointments for embalming the body. They had no hope to see the eye beam upon them again. They never expected to hear those words from his lips which had thrilled their hearts before. It was a service of disinterested, complete, and ever-remembering love, such as women's hearts know best how to cherish and how to express.

They gathered about the twilight tomb. They came, and oh! surprising was the sight. That massive stone, which defied the lifting of their tender hands, was already rolled away, though on the road they had communed with each other how they might gain entrance to bestow their pious care upon the body of the Saviour. And on the stone sat the angel. Two there had been,—the angel at the head, and the angel at the feet. Francesco Francia of old has represented these two angels most exquisitely,—one as the angel of the past, remembering grief, and the other as the angel of the future, only hoping for the time to come. And so one angelic form is sad, and the other is bright and radiant.

The women counted not these things,—they felt, they communed, with full alarm and full joy; for both strove within them for expression.

The narrative is as dramatic as words can be made. It came to pass, as they were much perplexed thereabout, entering again into the sepulchre, behold, they saw two young men sitting on the right side, clothed in long, white, and shining garments. And they were afraid. And as the women bowed down their faces to the earth, in obeisance—for there was something divine in their appearance—the men answered and said

unto them, "Be ye not affrighted, for we know that ye seek Jesus of Nazareth, that was crucified. Why seek ye the living among the dead? He is not here. He is risen, as he said." And they remembered his words. And they departed quickly, and fled from the sepulchre, with fear and great joy. For they trembled, and were amazed. Neither said they anything. For they were afraid, and did run to bring his disciples word.

But Christ was yet lingering in the garden. He had not gone forth. He knew that they were coming. He had already by that divine insight which he had, perceived their coming on, and waited for them.

It is somewhat significant that he did not go to the great city over against him. There is no evidence that he went to it at all. It was then coming slowly into light. There was nothing in Jerusalem that his heart craved to see again. Galilee was his early home, and it was thither that his thoughts were now moving. And therefore it was that he charged those that first found him to go on toward Galilee.

His first words are memorable in this, that he seems, without saying it, to have turned away from Jerusalem, the scene of his trial, of his shame, of his suffering, of his anguish, of his death, and points back again to Galilee, the scene of his fair youth, the sweet remembrances of which doubtless came back to him even in this hour of the morning of the resurrection.

"As they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by his feet and worshipped him. And then said Jesus, Be not afraid!"

"All hail! be not afraid." Within the hour of his coming forth, doubtless they had met him. The cool

of the rock was yet upon his brow; the sadness of death was yet scarcely cleansed from his eye. He came from death and the grave, saying, "All hail! be not afraid." These are the words of cheer and hope he brought from the grave with him.

His was the inspiration of the other world, coming through, as a narrow passage, the grave, the rock grave. He spake in the spirit of the land from which he had come; and to every one who has heard of Jesus, from that day to this, that voice still rings out. His salutation to each one is, "All hail!" and to every one his greeting is, "Be not afraid."

Then in their joy — for all love-joy seeks to diffuse itself and make others happy — these loving women go back and report to the disciples, the apostles among them, what they have found. Two of the apostles started. Peter was one, we would guess at once; John was the other, — Peter and John. Then began that race, that immortal race, between John and Peter. John is a modest man, who hardly ever cares to mention his own name. He uses such periphrastic expressions as "the man that lay his head on Christ's bosom, whom Jesus loved." Here he says, "that other disciple." John and Peter raced. John was a very modest man; but he could not forget to put in what no mythical or later man would have put in, that the other disciple outran Peter. He did outrun him, and got there first.

Then there is another exquisite touch here. John had all the sensibility of love. He had a certain refinement of feeling that prevented his plunging headlong into the grave, like a wild buffalo into a river for water, after thirst has parched his tongue. John comes running, and stops at the sepulchre, and looks down

into it, and sees the raiment. "Yet went he not in." But Peter, out of breath and rushing, came there, and seeing it, went down into the sepulchre without any ceremony at all.

Peter was a very nervous man, with a good deal of self-consciousness, that breaks out everywhere and all the time. He was the man who, when the transfiguration was over, and Christ began to reveal to the disciples what was just on the eve of happening, — how he was to be seized, to be condemned, and to be executed, — took hold of the Master, and said, "It shall never be!" Christ rebuked him, and said, "Get thee behind me, Satan." It was an impertinence through over-zeal that ruffled the calm demeanor of the Saviour, and caused him to rebuke Peter with severity. When the servant of the high priest was near Peter, he lost an ear by Peter's sword. Peter was all the time forward, foremost, and almost always with good intentions; yet his zeal was not fed from the heart; it was not fed from the head; it was the impulse of blood. His was an organization so nervous and so prompt that his senses interpreted to him his duty. He went off instantly on every occasion, whether of speech or of conduct, by impulse, not by any reflection.

John was a passionate man, too, for he was joined with Peter in praying that fire might come down from heaven upon the Samaritans. But reflection grew with him, as action tended to grow with Peter. He lived a more inward life than Peter, more and more.

Thus these two men, so very different, yet so necessary to each other, companion-apostles, working together in the same cause, for the same Master, and under the same general influence, but each working ac-

ording to the peculiar disposition that had been given to him, — these two men ran the race to the sepulchre ; and in that race love and reflection outstripped love and impulse.

“ Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapt together in a place by itself.”

It seems strange that some things are told from which we apparently can extract nothing, while other things are left out which would interpret to us our spiritual nature, which pertain to the great cardinal facts of our immortality, and which seem to be of the utmost importance to our mortal condition. And why this apparently insignificant fact, that the napkin did not lie with the body clothes, should be carefully inserted, it is difficult to understand.

“ Then went in also the other disciple,” — that is, John, — “ which came first to the sepulchre, and he saw and believed.”

To us who have been taught, ever since we understood anything, to believe that the Lord was raised from the dead, it seems very strange that these men did not believe it, who had been his bodyguard disciples. But it is added : “ For as yet they knew not the scripture, that he must rise again from the dead.”

That was the first time that the disciple who laid his head on the Master’s bosom, and questioned him to the full, understood that Christ was literally to die, to be buried, and to be raised from the dead. The Master told him as plainly as words could tell, once and again, and often ; and yet, here is the testimony, not only that the events had taken place, but that the disciples,

and even John among them, did not believe in their occurrence. So, then, believing depends on something more than a mere instructing or mere telling.

“Then the disciples went away again unto their own home.”

Now comes the narrative of Mary Magdalene. It seems that during this race of the apostles she had followed at her own pace, and had not, so far as we know, mingled in their confidence. She merely stood with them. But now she is advanced to be the prominent figure in the picture.

“Mary stood without at the sepulchre weeping, and as she wept, she stooped down and looked into the sepulchre.”

All these memorials that she beheld called back to her what she had lost. The feelings that welled up and expressed themselves without restraint in the bosom of the disciples bore witness to the strong impression that had been produced upon them by the Master while he was yet with them.

“She looked into the sepulchre, and seeth two angels in white, sitting the one at the head and the other at the feet, where the body of Jesus had lain.”

Mary did not speak to the angels. Who would have addressed himself to spirits apparent? “They say unto her, Woman, why weepest thou?” A *man* might tremble if an angel spoke to him; but not a woman. Women are nearer akin to angels than men are. “She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.”

We should take heed to this fact: that in searching after Christ her thoughts were fixed upon his body. The ninth verse (John xx.) says that the disciples (and

the same was unquestionably true of her) did not believe in the doctrine of the resurrection. They were materialists. And when she looked in, and the angels asked her why she wept, and, by implication, what she sought, she said, "They have taken away my Lord, and I know not where they have laid him." She followed after his outward form, and fain would have found that and bestowed on it all the testimonials of her deep and unfaltering love.

"And when she had thus said, she turned herself back" — doubtless hearing some sound — "and saw Jesus standing, and knew not that it was Jesus."

"Jesus saith unto her," — exactly what the angels had said, — "Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Idolatrous love, seeking still the material form of the Saviour. Noble love, full of fidelity, but low; low, because yet following after Christ's literal body. But she did not understand his voice; her ears did not interpret anything to her. She did not recognize his form and face; her eyes did not interpret anything to her. It is said by some that death had so changed him that she did not know him. There is no evidence of this. It is said by others that her own condition was such that she could not recognize him; that she was so overpowered by grief, till the tears had woven a veil before her eyes, that she could not see him. But such love as hers would see through any veil. If Christ had stood in his own lineaments, and if he had spoken in his own voice, she would have

recognized and known him by the eye and the ear. The plain reason why she did not is that Christ did not design that she should. He appeared to her differently from what he had done before. We are scarcely left in doubt respecting this; for, if we turn to the twenty-fourth chapter of Luke and the sixteenth verse, we find an almost parallel case, where when the disciples were walking to Emmaus, Christ *held their eyes*, as it is said. That is, he held them so that they did not see him in his proper form. They did not recognize him; and it was the result of his action upon them.

It is very plain, then, that in Christ's appearing after his resurrection to his disciples, he did for reasons which were known to himself, sometimes choose to appear unknown to them. And unquestionably it was so in the case of Mary. And the reason why she did not see and know him was that he presented himself in a strange manner on purpose that she should not know him. This is made all the plainer when Christ changes his voice back to its old tones and inflections.

"She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Now all disguise is laid aside.

"Jesus saith unto her, Mary."

There is a deeper psychological truth in that word than in any other in the Bible, except the one that follows as her reply. One single name is the history of a whole life, and the tone in which a name may be uttered involves all the feelings that belong to the history of a whole life. Knowing, trusting, loving,

all of them are bound up in one single word ; and to say "Mary" was to say everything. It did say everything to her.

Now comes the most remarkable part of all this scene. Only by the answer of Christ is it known that Mary, on hearing her name called, and uttering the exclamation that is ascribed to her, rushed forward instinctively to clasp the Saviour in her arms. She did what love should have made her do, and what every mother would have done, what every sister would have done, what every loving heart would have done, on the first impulse of surprise and affection. She sought to seize the object toward which her whole being went out, and detain it for one moment in her grasp. Yet the narrative does not say so.

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father."

Only by this last sentence do we know what was her spontaneous action. And the question arises, Why did Christ forbid her to touch him ?

Why should Christ say to this noble, loving heart, "Touch me not." Up to this time both she and the disciples had addressed him only with their natural feelings. Her whole mind rested upon Christ as a bodily person, — as one living in this life so long as he was present with her. In the early parts of his ministry, she felt, "He is alive, and ours ;" but when he had died, and was gone, she had no power to conceive of his living except in the bodily condition ; and all that she aspired to do was to follow his body. She had fixed her soul on Christ as a bodily existence.

She mourned him as dead, because his body had died. She sought after that, wishing to embalm and anoint it. To recover that was the great desire of her heart. Therefore, when she saw Christ, she said, "He is alive, because his body is here;" and she would instantly have clasped him in her arms, to make certain of keeping him. But Christ said, "Stop! stop! do not touch me. I am more than body. Although I have not yet ascended to my Father, and taken my spiritual form permanently, I am a spirit." This was the teaching that beamed forth in these words. He sought, in that moment, when her soul was opened, furrowed, and when seeds could be sown that would never forsake her, to impress upon her that reality. The disciples had not all learned, during the three years that they had been with Christ, that he must die.

We mark the grace and tenderness of Christ in adapting himself to the wants of each one. To doubting Thomas he said, "Touch me." That he thought to be the most effectual method of teaching him what he most needed to know. To Mary, the heart-loving one, he said, "You ought to have your understanding inwardly open to perceive that I live, not because I am before you in the body, but because I am a spirit. You should learn not only that I am a visible personage, whose voice you can hear, to whom you can speak, and about whom you can throw your arms, but that I am your invisible God. Do not touch me. Help yourself by your senses no longer. Come to me by the heart and by your spiritual nature." Thus he dealt with Mary in one way, and with Thomas in another. And afterwards he dealt with Paul in still another way, by an overwhelming display that took from him almost

all sense, that blinded him, that stunned him, and that wrought conviction in him by most extraordinary processes.

Peter and John had evidently left the garden and returned home, without seeing Jesus. Mary hastened to find the other disciples. She came and told them, as they mourned and wept, that she had seen the Lord and that he had spoken to her; "and they, when they had heard that he was alive, and had been seen of her, believed not."

On this same day and while the disciples were still wondering over the news of Jesus's resurrection as reported to them by the women, he appears again to two of them. It is given in Luke with more than usual detail.

"Two of them [two of the disciples] went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of these things which had happened. And it came to pass that, while they communed together and reasoned, Jesus himself drew near, and went with them." As a good traveller, he falls into companionship with them. "But their eyes were holden that they should not know him."

"And [not revealing himself with that kind of frankness which might have been expected, but carrying himself in a sort of dramatic, mysterious way, as if he were standing outside of their acquaintance to see exactly how their minds would work] he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" He read their countenances.

"And the one of them whose name was Cleopas,

answering, said unto him, Art thou only a stranger in Jerusalem, and hast thou not known the things which are come to pass there in these days? ”

We should have expected him to say either yes or no ; but he said, “ What things? ” as if he did not know. And they said, “ Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people ; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel : and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre ; and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said : but him they saw not.”

Still he did not reveal himself to them ; he stood outside of them and said, “ O fools and slow of heart to believe all that the prophets have spoken : ought not Christ to have suffered these things, and to enter into his glory? ” Here was the weak point of the Jewish faith. “ And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.”

There was nobody there to write it down ; and the best commentary that was ever made on Scripture was lost forever. They did not remember it, nobody remembered it. It is gone. He went right straight through all the Scriptures, seeking out passages here

and there, and expounding them ; but no record was made of his comments upon them. It is related that when Peter ran to the Sepulchre and stooped down, he beheld the linen clothes *laid by themselves* ; various other items of small import are mentioned in the account ; but of this most precious expository sermon that was ever uttered by human lips the penman forgot to tell us anything, and it is lost.

“ And they drew nigh unto the village whither they went ; and he made as though he would have gone further.

“ But they constrained him, saying, Abide with us ; for it is toward evening, and the day is far spent. And he went in to tarry with them.

“ And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him ; and he vanished out of their sight.”

No more picturesque and beautiful scene is depicted in the life of Christ, than this walk, after his resurrection, out to Emmaus. The innocent unconsciousness of the disciples pleases us like a scene in a drama. That trait, too, in the Lord, which led him to keep in *disguise*, is peculiarly interesting. It interprets much of the Divine nature. One would have looked, according to the ordinary ideas of the Divine mind, and of its methods, for an open and prompt disclosure of himself. But no ; it was pleasant to him, for some reason, to be with his disciples, to love them, to perceive their embarrassments, to instruct them, without letting them know that he was there. It was not deception. It was only a permitting them to have their own notions of him undisturbed, while he exercised the

full mission of love. This cannot be an unintended disclosure of the Divine nature. We will not call it mystic; and still less call it secretive; but there is a love of non-disclosure of personality during the operation of merciful grace, which has illustration in various other portions of the Gospel. The disciples could not but have had some curiosity to know who thus, as a master, meeting them by the way, was instructing them so mightily out of the Scriptures.

One cannot but see that the Lord carried himself to them just as in nature Divine providence is always carrying itself. Mercies move with wide-spread benefaction; yet without interpreting themselves. Nature is blessing without saying, "I bless." Messages are coming through the air, and through Divine providence, from God; and yet, they do not say "God." God is present in a silent way always. A certain hidden element, or hiding element, there is in the Divine mind. God's blessings steal into life noiselessly. They are neither self-proclaiming, nor even self-announcing.

There is an exquisite touch, too, in the scene at the gate, where it is said, "He made as though he would have gone further," which some have stumbled at, supposing that it was a *ruse* or trick,—a gentle pretence to secure entreaty. Such persons cannot understand the niceties of the finer and the higher feelings. Doubtless he would have gone on, had they not let out their hearts on him, and constrained him to enter. Nothing is so sensitive as love; and the greater, the more sensitive. It cannot endure indifference. It needs to be wanted. Like a lamp, it needs to be fed from out of the oil of another's heart, or its flame burns low.

But when he had gone in, and by his silent power, like a bursting bud, blossomed out before them at the evening meal, then, in the very moment of their joy, he vanished from their sight. They first knew the fulness of their blessing when they were losing it.

“He vanished out of their sight;” and they sat looking at one another and wondering; and by and by one of them said, “Did not our heart burn within us while he walked with us by the way, and while he opened to us the Scriptures?”

Then they went back to Jerusalem and revealed their experience to the disciples that were gathered together there. The doors were shut where the disciples were assembled, for fear of the Jews. We see them huddled together in a secret place, in the utmost obscurity, doubtless whispering rather than talking.

“And as they sat at meat they [these disciples from Emmaus] told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen; and he saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have.”

He comforts them, just as a mother comforts an affrighted child, soothing its fear, and bringing it to

the object which it dreads, and making it look at it and handle it.

“Then were the disciples glad, when they saw the Lord.”

Of course they were. What simplicity to put that in! and yet, how beautiful it is, being put in!

“And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?”

First, they would not believe from fear; and yet they did believe. They believed, and yet they could not believe, because it was so joyful.

How striking is the simplicity of instruments and means that there is in this narrative, and how little expenditure there is of machinery! Indeed, there is no machinery in it. It is desultory, almost. It certainly is unstudied and unconscious.

There is one more instance which is of interest in connection with this event,—that which relates to Thomas. After this scene of the disciples in the secret room in Jerusalem, where it is said that Thomas was not present, other disciples said unto him, “We have seen the Lord.” No man can tell the exultation which must have gone with the utterance of that simple declaration, “We have seen the Lord.”

Now, Thomas was a man of reason; he was a philosopher. Like many another philosopher in modern times he had no objection whatever to believing; but he wanted proof; and he wanted the proof to be of a particular kind. And when all the disciples were aglow, he was unmoved. He knew them; he knew their nature; he knew their veracity; he could not but have known that their testimony was sufficient, at

least, to create a joyful presumption. But with a sort of conceit and loftiness, as much as to say, "They may be imposed upon, but I cannot be," he said : —

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

It is as if he had said, "I must be present when I am convinced; and it must be according to my mind and my nature, and not by sympathy, that the evidence shall come."

"And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

How singularly full of peace Christ was, both in the last hours preceding his crucifixion, and afterward, every time that he met his disciples !

"Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing."

It was too much for poor Thomas. He cried out, "My Lord and my God !"

Now Thomas did not mean any harm. He had a heart in him. He only had a touch of vanity. He was not going to believe because others did. Jesus came to him with that sweetness, and tenderness, and beautifulness ; and the moment he saw Jesus, he could not resist another instant, and he cried out, "My Lord and my God !"

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen me, and yet have believed."

This is not a rebuke of the desire to have physical evidence of physical facts, at all ; nor is it a rebuke of Thomas for desiring to identify the Saviour past all mistake ; but it seems rather as though there was an inward feeling which inspired that rebuke of Christ. It is as if he had said, " After living so many years with me, after experiencing the intimacy and the enduring love that you have, after knowing all that you have known, — was there nothing in your hope, was there nothing in your love, was there nothing in the probabilities of the history of my bearing toward the other disciples, was there nothing in you that was touched by their testimony ? " It was a reproach to the love of Thomas. Christ as much as said, " If you had loved me Thomas, as I have loved you, you would have needed no other evidence. The intuition of love would have made you sure, when you heard one and another and another bear testimony that I, your Lord and Master, had risen."

The scene, looked at in this light, is inexpressibly beautiful. This reply of the Saviour appeals to the deepest part of our nature, rather than to our eyes and hands. Though these are proper instruments to be employed in ascertaining the truth, yet as between friends the heart ought to interpret.

APPENDIX I.



THE GOSPELS CONSOLIDATED.

It has been deemed advisable in this edition of THE LIFE OF JESUS THE CHRIST not to reprint the entire text of "Bagster's Gospel History Consolidated," but the headings only of the chapters, together with the references to the text of the Gospels and the marginal references to passages in the Old Testament.

APPENDIX I.

THE GOSPELS CONSOLIDATED.

CHAPTER XXI. — A discourse of Jesus, and several Parables.

Refer to Luke xii. 1-59.

“ “ xiii. 1-9.

CHAPTER XXII. — Parables: The Sower. — The Tares and the Wheat. — The Growing Seed. — The Grain of Mustard seed. — The Leaven. — The Hid Treasure. — The Pearl of Great Price. — The Net and the Fishes.

Refer to Matthew xiii. 1-53.

“ Mark iv. 1-34.

“ Luke viii. iv. 18.

“ Psalm xxxviii. 2.

CHAPTER XXIII. — Jesus' observations to those who wished to follow Him. — The Stilling of the Tempest. — The Healing of the Demoniac at Gadara.

Refer to Matthew viii. 18-34.

“ “ ix. 1.

“ Mark iv. 35-41.

“ “ v. 1-20.

“ Luke viii. 22-39.

CHAPTER XXIV. — Levi's Feast. — As to Fasting. — The Raising of Jairus's Daughter. — The Healing of the Woman with an Issue of Blood; and other Miracles.

Refer to Matthew ix. 10-34.

" Mark ii. 15-22.

" " v. 21-43.

" Luke v. 29-39.

" " viii. 37, 40-56.

CHAPTER XXV. — The Sending Forth of the Twelve Disciples. — The Death of John the Baptist.

Refer to Matthew ix. 35-38.

" " x. 1, 5-42.

" " xi. 1.

" " xiii. 54-58.

" " xiv. 1, 2, 6-12.

" Mark vi. 1-13.

" " vi. 21-29.

" " vi. 14-16.

" Luke ix. 1-9.

CHAPTER XXVI. — The Return of the Twelve. — The Feeding of the Five Thousand. — Jesus Walking on the Water.

Refer to Matthew xiv. 13-36.

" Mark vi. 30-56.

" Luke ix. 10-17.

" John vi. 1-21.

CHAPTER XXVII. — The Bread of Life. — Peter's Profession of Faith.

Refer to John vi. 22-71.

" " vii. 1.

" Isaiah liv. 13.

CHAPTER XXVIII. — Jesus on the Traditions of the Elders.

Refer to Matthew xv. 1-20.

" Mark vii. 1-23.

" Isaiah xxix. 13.

CHAPTER XXIX. — The Syrophenician Woman. — Many Miracles. — The Feeding of the Four Thousand.

Refer to Matthew xv. 21-39.

" Mark vii. 24-37.

CHAPTER XXX. — The Sign of the Prophet Jonah. — The Leaven of the Pharisees. — The Disciples' Second Profession of Faith. — The Sufferings of Jesus and of his Followers Foretold.

Refer to Matthew xv. 39.

“ “ xvi. 1-28.

“ Mark viii. 10-38.

“ “ ix. 1.

CHAPTER XXXI. — The Transfiguration. — The Healing of a Demoniac.

Refer to Matthew xvii. 1-21.

“ Mark ix. 2-29.

“ Luke ix. 28-43.

CHAPTER XXXII. — The Sufferings of Jesus again Foretold. — The Miraculous Tribute Money. — Contention of the Disciples who should be greatest, and Jesus' Exhortation thereon.

Refer to Matthew xvii. 22-27.

“ “ xviii. 1-35.

“ Mark ix. 30-50.

“ Luke ix. 43-50.

CHAPTER XXXIII. — Departure of Jesus from Galilee. — Samaria. — The Seventy Disciples. — Healing of Ten Lepers.

Refer to John vii. 2.

“ Matthew xix. 1.

“ Mark x. 1.

“ Luke ix. 51-62.

“ “ x. 1-16.

“ “ xvii. 11-19.

“ John vii. 6-10.

CHAPTER XXXIV. — Teaching of Jesus in the Temple. — Officers sent by the Pharisees to take Him.

Refer to John vii. 11-53.

“ “ viii. 1.

CHAPTER XXXV. — The Woman taken in Adultery. — Further Discussions in the Temple. — The Jews attempt to Stone Jesus.

Refer to John viii. 2-59.

CHAPTER XXXVI. — The Parable of the Good Samaritan. — Martha and Mary. — The Lord's Prayer. — The Return of the Seventy.

Refer to Luke x. 25-42.

" " x. 17-24.

" " xi. 1-13.

CHAPTER XXXVII. — The Healing of a Man born Blind, and consequent Controversy amongst the Jews. — The departure of Jesus beyond Jordan.

Refer to John ix. 1-41.

" " x. 1-42.

CHAPTER XXXVIII. — The Raising of Lazarus. — Conspiracy of the Chief Priests and Pharisees. — Retirement of Jesus to Ephraim.

Refer to John xi. 1-54.

CHAPTER XXXIX. — Miracles on the Sabbath Day. — Jesus on Self-exaltation. — The Parable of the Great Supper.

Refer to Matthew xix. 1, 2.

" Mark x. 1.

" Luke xiii. 10-35.

" " xiv. 1-24.

CHAPTER XL. — Parables: The Builder of the Tower. — The King with Ten Thousand. — The Lost Sheep. — The Lost Piece of Money. — The Prodigal Son. — The Unjust Steward. — The Rich Man and Lazarus.

Refer to Luke xiv. 25-35.

" " xv. 1-32.

" " xvi. 1-31.

" " xvii. 1-10.

CHAPTER XLI. — The Coming of the Kingdom of God. — Parables. — The Importunate Widow. — The Pharisee and the Publican. — Divorce. — Jesus and Little Children.

Refer to Luke xvii. 20-37.

" " xviii. 1-17.

" Matthew xix. 3-15.

" Mark x. 2-16.

CHAPTER XLII. — The Rich Young Ruler. — Parable of the Laborers in the Vineyard.

Refer to Matthew xix. 16-30.

“ “ xx. 1-16.

“ Mark x. 17-31.

“ Luke xviii. 18-30.

CHAPTER XLIII. — The Sufferings of Jesus again Foretold. — The Ambition of James and John. — Jericho. — The Two Blind Men. — Zaccheus. — The Parable of the Ten Pounds.

Refer to Matthew xx. 17-34.

“ Mark x. 32-52.

“ Luke xviii. 31-43.

“ “ xix. 1-23.

CHAPTER XLIV. — Return of Jesus to Bethany, and His Public Entry into Jerusalem.

Refer to John xi. 55-57.

“ “ xii. 13, 16-19.

“ Matthew xxi. 1-11, 14-17.

“ Mark xi. 1-11.

“ Luke xix. 29-44.

“ Zechariah ix. 9.

“ Psalm viii. 2.

CHAPTER XLV. — The Withered Fig-Tree. — The Cleansing of the Temple. — Parables of the Two Sons, — the Wicked Husbandmen. — The Marriage of the King's Son.

Refer to Matthew xxi. 12, 13, 18-46.

“ “ xxii. 1-14.

“ Mark xi. 12-33.

“ “ xii. 1-12.

“ Luke xix. 45-48.

“ “ xxi. 37, 38.

“ “ xx. 1-19.

CHAPTER XLVI. — Questions put to Jesus in the Temple.

Refer to Matthew xxii. 15-46.

“ Mark xii. 13-37.

“ Luke xx. 20-44.

“ Psalm cx. 1.

CHAPTER XLVII. — Denunciation of the Scribes and Pharisees.

Refer to Matthew xxiii. 1-39.

“ Mark xii. 38-40.

“ Luke xx. 45-47.

CHAPTER XLVIII. — The Widow's Mite. — The Unbelief of the Jews.

Refer to Mark xii. 41-44.

“ Luke xxi. 1-4.

“ John xii. 20-50.

“ Isaiah vi. 10.

CHAPTER XLIX. — Prophecies : Destruction of the Temple. — Persecution of Christ's Disciples. — The Signs preceding the Destruction of Jerusalem, and the End of the Jewish Dispensation. — Parables : The Ten Virgins. — The Five Talents. — The Day of Judgment.

Refer to Matthew xxiv. 1-51.

“ “ xxv. 1-46.

“ Mark xiii. 1-37.

“ Luke xxi. 5-36.

CHAPTER L. — Conspiracy of the Rulers against Jesus. — Judas Iscariot. — The Supper at Bethany.

Refer to Matthew xxvi. 1-16.

“ Mark xiv. 1-11.

“ Luke xxii. 1-6.

“ John xii. 2-8.

CHAPTER LI. — Preparation for the Passover. — The Washing of the Disciples' Feet. — The Traitor pointed out.

Refer to Matthew xxvi. 17-25.

“ Mark xiv. 12-21.

“ Luke xxii. 7-18, 24-30, 21-23

“ John xiii. 1-30.

“ Psalm xli. 9.

CHAPTER LII. — Institution of the Lord's Supper. — Jesus' Last Discourse and Prayer with his Disciples.

Refer to Matthew xxvi. 31-35, 26-29.

“ Mark xiv. 27-31, 22-25.

Refer to Luke xxii. 31-38, 19, 20.

- “ John xiii. 31-38.
- “ “ xiv. 1-31.
- “ “ xv. 1-27.
- “ “ xvi. 1-33.
- “ “ xvii. 1-26.
- “ Zechariah xiii. 7.
- “ 1 Cor. xi. 24.
- “ Psalm lxix. 4.

CHAPTER LIII. — Gethsemane. — Jesus Betrayed by Judas and taken Prisoner.

Refer to Matthew xxvi. 30, 36-53.

- “ Mark xiv. 26, 32-52.
- “ Luke xxii. 39-53.
- “ John xviii. 1, 9-12.

CHAPTER LIV. — Trial of Jesus by Caiaphas and the Council. — Peter's Denial.

Refer to Matthew xxvi. 57-68, 74, 75.

- “ Mark xiv. 53-72.
- “ Luke xxii. 54-71.
- “ John xviii. 13-27.

CHAPTER LV. — Jesus before Pilot. — Jesus Mocked, Scourged, and Condemned to Death. — Suicide of Judas Iscariot.

Refer to Matthew xxvii. 1, 2, 11-30, 3-10.

- “ Mark xv. 1-19.
- “ Luke xxiii. 1-25.
- “ John xviii. 28-40.
- “ “ xix. 1-16.
- “ Acts i. 18.

CHAPTER LVI. — The Crucifixion and Burial.

Refer to Matthew xxvii. 31-61.

- “ Mark xv. 20-47.
- “ Luke xxiii. 26-34, 38, 35-37, 39-56.
- “ John xix. 16-42.
- “ Psalm xxii. 18.
- “ “ xxxiv. 20.
- “ Zechariah xii. 10.

CHAPTER LVII. — The Resurrection.

Refer to Matthew xxvii. 62-66.

“ “ xxviii. 1-15.

“ Mark xvi. 1-12.

“ Luke xxiv. 1-12.

“ John xx. 1-18.

CHAPTER LVIII. — The Journey to Emmaus. — Appearances of Jesus to the Apostles at Jerusalem.

Refer to Mark xvi. 12-18.

“ Luke xxiv. 13-48.

“ John xx. 19-29.

“ 1 Cor. xv. 5.

CHAPTER LIX. — Jesus in Galilee after the Resurrection.

Refer to Matthew xxviii. 16-20.

“ John xxi. 1-24.

“ 1 Cor. xv. 6.

CHAPTER LX. — The Ascension.

Refer to Mark xvi. 19.

“ Luke xxiv. 49-53.

“ 1 Cor. xv. 7.

“ Matthew xxviii. 20.

“ Acts i. 3-8.

“ John xx. 30, 31.

“ “ xxi. 25.

“ Acts i. 9-12.

APPENDIX II.



DESCRIPTION OF THE ENGRAVINGS.

It has been thought best to print the entire Appendix in this as well as the imperial edition, although many of the pictures are to be found in the imperial edition only. The original Part I., octavo edition, published in 1872, contained only six engravings, including maps. Several full-page pictures have been added, and Part I. is designated Vol. I. in this edition. Vol. II., octavo edition, is also enriched by numerous full-page illustrations. The arrangement of the text and size of the page in the octavo edition prevented the use of the many smaller wood-cuts with which the imperial edition is embellished. The references to editions and volumes at the end of each article show where the pictures are to be found.

The author of this Appendix is Mr. A. L. Rawson, who made most of the original sketches from which this work has been embellished, and who is one of the best authorities on all subjects connected with the topography of the Holy Land.

APPENDIX II.

DESCRIPTION OF THE ENGRAVINGS.

THE author of this "Life of Jesus the Christ" selected the sketches from the portfolio of the designer, and they were engraved by two of the most eminent engravers on wood in the world, William J. and Henry D. Linton, after drawings on wood by the artistic pencil of Harry Fenn,—except a few that were drawn by the designer.

These pictures are not from photographs, but from water-color sketches made at the places represented by the designer on several of his visits to Palestine. They are superior to photographs, for they contain the results of thought and acquaintance with the various places, and in some a union or combination of several views in one, as in the "Jericho."

Traditions and legends hang like a dense fog about the so-called "holy places" in Palestine, and make it impossible for an artist to represent the true site of any one of them beyond question. The plan in this series of pictures was to give where possible such a view as would include more than one site where there were several offered, as will be seen at once in the "Crucifixion" where a view of Jerusalem is presented that gives all the sites offered as the locality referred to in the account as given in the Gospels, including the site proposed just outside the St. Stephen Gate, near the Dome of the Rock, the supposed site of Herod's Temple, the one under the Church of the Holy Sepulchre, which is said to cover the place of crucifixion and the tomb, and the knoll outside of and near the Damascus Gate. Other places are referred to in this description at some length, as in the case of

"Bethlehem," in which the modern site of this ancient city as located by the monks is considered. In no case has any idea been advocated that was not acceptable to Mr. Beecher, who in many interviews with the artist heartily coincided with his views as to the desirableness of rearranging the geography of the holy places.

The only pictures not selected from original sketches are the "Map of the Vicinity of Jerusalem," which is compiled from the map of the English Palestine Survey, completed only a few years since; and the pictures of the "Sea of Galilee" and of the "Swamp of Papyrus Reeds," which were supplied by Mr. Fenn from photographs.

In no case has the truth of the scene been sacrificed for mere pictorial effect. Where pictures have been compiled from several sketches, as in the instance of the "Jericho," the artist, who was limited to one view in that locality, strove to give as much as possible of the important points of the scenery.

The Overture of Angels.

Religious ideas and artistic fancies are skilfully grouped in this composition by Mr. Fenn. The Jewish high-priest with incense before the high altar, the virgin mother and infant Jesus, adoring angels, the incense of song and harmony of harps, the suggested movements in rhythm, engage the mind in contemplation of the great theme, the elevation of the soul. Among the shadows below, the annunciation to Mary, the appearance to the shepherds, the babe in the manger, and the flight are suggested in effective sketches. Time was when these dreams or fancies were in religious life solid and glorious realities. They are now valued chiefly as suggestions of spiritual hopes and aspirations. (8vo ed., vol. i.)

Angelic Appearance to Zacharias, High-priest. After design by T. O. PAINE.

The high-priest represented the people Israel, and the breast-plate also represented the people as distributed in the twelve tribes by its twelve stones, which were precious stones. Each one was set in a stud, with a button at its back for convenience in placing them in the breastplate, where twelve button-holes

were prepared for them: In the solemn appearance before Jehovah at the annual convocation of the people on the Day of Atonement, the ceremony of inserting the stones in the breastplate was very impressive. We can easily suppose that after the disappearance of the Ten Tribes, the prayers for their return must have been very earnest.

The breastplate with its stones was the badge of the office of high-priest (Ex. xxviii. 30), as directed from Sinai, — “Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually;” and also as teacher, as Isaiah wrote (liv. 13), — “All thy children shall be taught of the Lord.” The continuance and stability of the house of Israel was promised in these words (Isa. liv. 11, 12): “I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.”

The names of the stones as given in the Talmud are, beginning at the top and reading across to the left: sardonyx, topaz, emerald; carbuncle, jasper, sapphire; ligure, amethyst, agate; chrysolite, onyx, and beryl. (Imp. ed., vol. i.)

Mary's Visit to Elizabeth, Mother of John the Baptist (Luke i. 39). JUTTAH.

The quaint traveller, Sandys, two hundred and fifty years ago described his visit to the region southwest of Jerusalem, and after seeing the “Ethiopian fountain,” where it is said the eunuch was baptized, “about a mile and a halfe further, wee came to the cave where Iohn the Baptist is said to have lived from the age of seven until such time as he went unto the wilderness by Iordan.” The cave was “hewne out of the precipitating rocke; so as difficultly to be ascended or descended to: entred at the East corner, and receiving light from a window in the side. At the upper end there is a bench of the selfsame rocke, whereon (as they say) he accustomed to sleepe; of which whoso breakes a piece off, stands excommunicate.”

He also described a monastery, and a spring of water which gushed out of the “steepe of a mountaine,” disappeared under the rock, “and againe bursteth forth beneath the mouth of the Cave.”

The Franciscan monks say the place was at Ain Karim, four miles southwest of Jerusalem, in which they show in their fine convent the precise spot where John the Baptist was born, under the chapel, which is richly and profusely decorated. They also show his birthplace in a grotto, which is probably the one described by Sandys. It is a quarter of a mile from the convent, and it is not explained how it happened there were two birth-places for the Forerunner.

In the mountains, a mile or more from Ain Karim, the monks show a house, called "Saint John in the Mountains," where they say the Forerunner lived before going to the Jordan.

Ten miles southwest of Jerusalem, on the Hebron road, the monks have another house, where the parents of John lived, which they call "Zaccharias," and the Arabs "Bayt Skaria."

South of Hebron twenty-four miles (as the bird flies) from Jerusalem, is a large Mohammedan village, which is called Yuttah; and many believe it is on the site of the Juttah mentioned in the list of Joshua xxi. 16. The modern Arabs have received and perpetuated the names of places as given them by their ancestors, and this is one of such survivals. That Juttah and the Juda, or city of Juda, referred to in Luke are one, is accepted by many as certain.

This Juttah was assigned to the priests; and the "Imperial Bible Dictionary" (Fairbairn) suggests that it was the *Tah*, *Tah-n*, and *Tah-n-nu* of the Egyptian tablets, where the Anakim had a fort near Arba, — which, if that was Hebron, was only five miles away. In the Septuagint the place is called Itan and Tanu.

The Talmudic writers locate Yata or Yuta south of Hebron.

The only question then is, Did the writer in Luke refer by the phrase "a city in Juda" to what is called in Joshua Juttah and in Second Kings (xxi. 19) Jotbah, where the mother of King Amon lived?

The well-known custom of the monks, who locate the Scriptural places to suit their convenience, very properly admits of the most careful examination, if not of suspicion, in nearly every so-called holy place of the present day.

Our engraving represents the valley west of the modern village looking north towards Hebron. (Imp. ed., vol. i.)

Angelic Appearance to Joseph. NAZARETH.

This view is from the northwest, with the heights this side and beyond the Plain of Esdraelon, and Mount Tabor beyond. A glimpse of a part of the plain is given in the dark stripe towards the right in the distance. The place is not mentioned in the Old Testament, or in Josephus, or in any other ancient writing outside of the New Testament; and some traditions refer to the site of ancient Sepphoris as the place where the writer intended to locate the parents of Jesus during his childhood.

Nazareth is fifty-five miles, air line, nearly north from Jerusalem, and is a little city of about five thousand people, of many races and as many religious beliefs. The Mohammedans have two mosques, the Greek Christians a church, the Latins (Franciscans) a large convent (said to be on the site of the house of Joseph and Mary), the Maronites a chapel, and the Protestant Mission a small house. This place first became noted during the Crusades, when a bishop resided there. The houses are nearly all of stone, none are very ancient, and but few are well built or spacious.

The church has many traditionary treasures in the keeping of the monks, who show them to visitors, — such as the *workshop* of Joseph the carpenter, the *kitchen* of Mary, the *dining-table* of the Lord and his apostles, the *synagogue* in which Jesus read the book Isaiah, a very moderate *precipice* down which the Nazarenes proposed to throw their fellow-citizen headlong (Luke iv. 29), and the spot where the *angel appeared to Mary* in the Chapel of the Annunciation. Another *precipice* is shown nearer the Plain of Esdraelon, a mile or two from the village. The monks have not invented, and the people have not preserved, any traditions of the childhood of Jesus, besides that recorded in the Gospels. The apocryphal Gospels are replete with anecdotes and accounts of the child-life of Jesus, but very little respect is paid them. The First and Second Gospels of the INFANCY, and the Gospel according to NICODEMUS, are fine specimens of invention, and evidence of a desire to bridge over a gap in the narrative in the canonical writings. This desire at Nazareth has invested a fountain near the village with associations concerning Jesus and his mother; and a chapel has been built over it, called the Church of the Annunciation. The chapel of the Annunciation was under-

ground in the sixteenth century, as described by Belon (*Obs.* Paris, 1588, p. 327).

Sandys (1632) mentions "the remains of a goodly Temple (once the chaire of an Archbishop) erected over the house of the blessed Virgin: whereof there is yet one roome to be seene, partly hewne out of the living rocke; amongst those Christians of great veneration. But the Romanists relate, that the roome wherein she was borne, was borne by the Angels (at such time as the Country was universally possessed by the infidels) over seas and shores to a City of Illyria. But when those people grew niggardly in their offerings, it was rapt from thence, and set in the woods of Picenum; within the possessions of a Lady named Lauretta; frequented by infinite number of Pilgrims: When many miscarrying by the ambushment of theeves, who lurked in the woods adioyning, the blessed Virgin commanded the Angels to remove it unto a certain mountaine belonging unto two brethren, where she got much riches and sumptuous apparell, by the benevolence of her Votaries, and her charitable miracles. By which means the two brethren grew also rich; and withal dissentious about the division of their purchases. Whereupon it was once more transported by those winged porters, and set in the place where as now it standeth: near to the Adriatic Sea, and not far from Ancona, yet retaining the name Lauretta (Loretto)."

This is only one among many others in which it is said there is more than one sacred locality belonging to some person or event mentioned in the Scriptures.

However absurd the legends or traditions, the student is compelled to study them for clews to the truth hidden somewhere in their meshes.

The view from the Wely of Neby Ismail (a Mohammedan saint), on the hight northwest of the village, on which the reader is supposed to stand as he faces the picture, is very extensive and fine, including Mount Tabor to the left, Esdraelon, Little Hermon (Jebel Duhy), mountains of Samaria, Mount Carmel and the sea, the coast near Akka (Acre),—out of the picture, to the right,—El Buttauf, the ancient plain of Zebulon, Sefurieh, the ancient Sepphoris or Diocæsarea, Jebel Kaukab, Mount Hattin, the hights of Safed, and above and beyond to the north Mount Hermon, Jebel esh Shayk, with his snowy crown lifted

10,000 feet into the blue ether. Eastward the Sea of Galilee and the Jordan are hidden behind hills; but the mountains of Bashan (the Hauran) rise high against the horizon in many volcanic peaks, but without any one very much higher than another. In soil and food productions, and flowers, the region is highly favored. (Imp. ed., vol. i.; 8vo ed., 1890, vol. i.)

The Star of Bethlehem (*Ornithogalum umbellatum*).

The star referred to in the text (Matt. ii. 2; Num. xxiv. 17; Is. lx. 3) was astronomical; but our illustration is botanical, and refers more correctly to 2 Kings vi. 25. But since the form of the flower is rayed like a star, and has the common name Star of Bethlehem, and grows abundantly all over Palestine, there will, it is probable, be no objection to its appearance here. It belongs to the lilies, and has a bulbous root, which makes an agreeable salad, or if boiled or roasted has the taste of chestnuts. It is baked or boiled, dried and ground to powder, when it is mixed with meal of barley or of other grain for bread. An emotional and sentimental writer suggests a parallel between "the famine when the *Ornithogalum* was eaten in Samaria, with the spiritual famine at the advent of the Saviour."

Many attempts have been made to clear up the mystery about the Star in the East, which went before the Wise Men and stood over the place of the nativity of Jesus. It is said to have been a special and supernatural appearance, for the guidance of those "magi of the Zend religion who were expecting a divine savior in the person of the Jewish infant."

It is also supposed (by Kepler, Ideler, and others) to have been a conjunction of the planets Jupiter and Saturn; and if so, it is a means of determining the date of the nativity, from the known recurrence of such phenomena. In May, B. C. 7, such a conjunction did occur, and it was likely to attract the astrologers as if to an unusually significant appearance. The two planets were supposed to have formed one bright star in appearance, which to an ordinary eye could not have been the case; therefore others presume that the Wise Men were a little blind, and saw as one what others saw as two stars. The fact is, there were three conjunctions in that year, and one occurred in December. The Wise Men were said to have started in Persia on their westward jour-

ney, and must have had three "stars" for guidance, if the conjunction theory is assumed.

The December "star" could not have been a perfect guide; for the road from Jerusalem to Bethlehem south winds so as to bring the planets south of or behind the travelers just before they would have arrived at the village. A star or two planets in conjunction near the zenith would be far too high in the sky to stand over any one house in a village. Kepler and Ideler, therefore, have only suggested an impossible phantasm.

The final supposition is that the star was visible to the magi alone. The song of the angels was addressed to and heard by many, the multitude of those in Bethlehem; and there is no apparent reason why the "star" should have been concealed from them and seen only by strangers from afar. (Imp. ed., vol. i.)

Birth of Jesus. BETHLEHEM.

View of the so-called Convent of the Nativity, which is said to have been built over the Grotto of the Nativity. Nowhere in the Gospels is there a reference to a grotto or cave as the place in which Jesus was born. Matthew (ii. 11) says "house"; Mark does not refer to the place of birth; Luke (ii. 7) says "in a manger, because there was no room for them in the inn"; and John begins his narrative at the baptism by the Forerunner. So the assumption that the birth was in a cave or grotto is a venture to popularize the legend and locate the event in the present place.

The view is from the northeast of the great convent-fort, and shows a part only of the village behind it to the west, on the crest of a hill, on which the convent stands at its eastern terminus.

It should be said that the cave tradition is traced back to the second century, according to Justin Martyr, who mentions the grotto as the birthplace of the Saviour (Justin Martyr, Dial. cum Tryph. 78, p. 175); Origen and Eusebius also speak of the cave; and the Empress Helena, mother of Constantine, is credited with the first building over it. All this only exhibits the tendency of the Oriental mind to locate any and every event, and in the case of the monks to place them where they will give least inconvenience to pilgrims and travelers in visiting them. The fact that the noted scholar Jerome lived and did his work of translating

the Greek into the Latin Scriptures (Vulgate) at this Bethlehem does not establish the site as the one referred to in the Gospels and the Old Testament; for his life was between 340 and 420 A. D., long after the newly formed traditions had become fixed and nearly unchangeable, although we know now that others — as, for instance, those relating to Calvary and the Holy Sepulchre — have been disputed and located in many places.

The Crusaders naturally adopted the traditions relating to the nativity as located at Bethlehem when they took the place, A. D. 1110, and when King Baldwin I. established an episcopal see there, which was confirmed by Pope Pascal II.; yet these things are not proof of its genuineness as the site in the mind of the writers in the Gospels and in the Old Testament. Gifts of pious pilgrims and princes have enlarged and enriched the grotto, until it is now large and gorgeously decorated and sumptuously furnished with a superabundance of lamps and furniture of all sorts, fit and unfit for such a shrine. Near the convent to the south-east another "cave" is shown, called the Milk Grotto, which has been cut in the soft white limestone; the dust and pieces of stone are sold to pilgrims and travelers, with the recommendation that it is good to increase the quantity of a mother's milk, because tradition says the Virgin and Child hid in it when Herod's men hunted for them. Another tradition locates the well mentioned in the story of David and Saul, which was called a cistern in the original Septuagint (*lakkos*, and Vulgate *cisterna*); but now a well is named "David's Well," and is visited accordingly.

In locating Bethlehem regard should be paid to the story of Jacob, in which the writer traces a part of his journey from Laban's camp in Haran (near Damascus?) to Mahanaim, Peniel, Succoth, and Shalem, near Shechem, where he bought a field for one hundred pieces of money, and built an altar to the God of Israel, — the new name which had been given him at Peniel. After he had buried all the strange gods (stolen from her father by Rachel) under the oak near Shechem, he journeyed to Luz, — that is, Bethel, — where Deborah (Gen. 35: 8) died and was buried; and he built another altar where he had been visited by the Lord in a dream when he was on his way to Haran. The two notices of Bethel read like two distinct accounts (or traditions) of one event by different writers, for the words attributed to God have the same import in each; but even if there were

two versions, they agree as to the name of the place, and that is preserved in the present Arab name Khirbet el Loz (ruin of Luz), which was Bethel, and so named in the story of Abram's journey to Egypt (Gen. xii. 8). The name may be the Phœnician Bêth-ûl (in Greek Baitulos, in Hebrew Bayth-ale).

A Jewish tradition in the Talmud says that the original stone pillar set up at Bethel by Jacob was removed to the Temple at Jerusalem, where it was used as a pedestal for the ark; and it is also said that after the destruction of Jerusalem and the Temple it was saved by the Jews, who in their distress made their lamentations to it. The rabbis refine their traditions sometimes; but the refiners of fine gold are those who have adopted this tradition as history in their frequent discoveries of the lost Ten Tribes, and continued it by saying the tribe of Judah migrated to Ireland, escaping captivity in Babylon, and carried the stone with them. All the successful Irish kings were crowned seated on "Jacob's Pillow." An Irish prince took the stone to Scotland, and all the successful Scottish kings were crowned on it. Both Ireland and Scotland lost their independence when the stone was carried away; and now it is in Westminster Abbey, where English sovereigns are crowned on the sacred stone. If it should disappear, England's glory will depart and become a mere memory.

Josephus mentions Bethel and Ephraim as "two small cities," apparently near each other (Wars, iv. 9, 9). It is possible that the site now called Beitin by the Arabs is not Bethel, but Bether, where a battle was fought between the Roman Emperor Hadrian and the Jewish leader Barkokab (Bar-kok-ba), and that Loz is Bethel. In either case, the two sites are near each other. Ephraim was near either, and was a city in the wilderness north-east from Jerusalem; and in that region, a few miles east of Bethel, we find a site on a fairly rounded hill, now called by the Arabs Et Taiyibeh (the good), which it is agreed by many writers, including Dr. Robinson (ii. 121), is the true site. The place is sightly, having extensive and fine views in every direction, and it is surrounded by a country rich in soil, and dotted with gardens of olives, figs, pomegranates, and other fruits. An old tower in ruins on the crest may date from the Crusades, around which are scattered heaps of ruins. The modern village is nearly half a mile away. From the top of the ruins of the tower one may see the Dead Sea to the southeast, and many sites

of strongholds of Crusader or Saracen, and a few older (perhaps Roman) works. Toward the south you can see the Frank Mountain, the burial-place of Herod (a tomb of Herod shown at Jerusalem is a mere pretence); but Jerusalem and the Mount of Olives are hidden by hills (Mountains of Ephraim?). The view to the west is limited by near hills of the main ridge of Samaria. A Greek chapel near the hill cannot be dated.

This was a commanding site for a city, and must have been inhabited in all prosperous times.

Dr. Robinson says it may have been Ophrah. This place was not far from Bethel (Josh. xviii. 23), and Mr. George Grove thinks it is the same as Ephron and Ephraim. Ephraim and Ephraim are only different ways of writing the same name, and so also are Ephrath and Ephratah variants; and all of these names in the Hebrew mean "fruitful;" and Bethlehem is "house of bread = fruitful."

In the story of Ruth it is said that Mahlon and Chilion were Ephrathites of Bethlehem-Judah; and in Samuel (1 Sam. xvii. 12) we read, "Now David was the son of that Ephrathite of Beth-lehem-Judah whose name was Jesse," in the story of the fight with Goliath. The writer in Samuel also makes Zuph, the ancestor of the prophet, a native of Ephrath (Bethlehem) (1 Sam. i. 1).

The Douay version also coincides with this opinion, and says, "Ephrata, the father (builder) of Bethlehem" (1 Paralip. iv. 4); and so also Psalms (cxxxii. 6). Hengstenberg (iv. 75), in commenting on the Psalms, says Ephratah is Bethlehem.

Jephthah the Ephraimite was judge of Israel, and he was succeeded by Ibzan of Bethlehem, who judged Israel seven years, died, and was buried in Bethlehem; and these rulers lived, ruled, fought, and died north of Jerusalem.

This region was frequently mentioned by the compilers of the legends and traditions, and it is probable that other traditions of the Prophets are properly located there, — for instance, the field that Jacob bought of Hamor, Shechem's father (or founder), and the cave in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, were both north of Jerusalem, and not south, as located by the monks. All the references to these places are consistent with the supposition that Ophrah, Aphrah, Ephron,

Ephrath, Ephrathah, and Bethlehem are one and the same place, and that its site was north, and not south, of Jerusalem. The descendants of Ephraim, son of Joseph, were located north of Jerusalem, and were never assigned to any place south of the Holy City; and their sanctuary was Bethel or Shiloh.

Josephus (*Ant.* xiii. 4, 9) says that Demetrius Nikator, to show favor to the Jews, remitted three prefectures, Apherima, Lydda, and Ramatha, which had been added to Judæa; and we see in this the origin of that form of the name Bethlehem of Judæa. (This also indicates an editing of the Old Testament text after the act of Demetrius.) This Apherima is Aphrah, Ophrah, or Bethlehem. Micah (v. 2) says: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." This verse and another (iii. 12) suggest a later editor, — perhaps about the time or soon after Hadrian ploughed Zion.

Bethlehem is said to have been near Netophah in the account of the peoples in Nehemiah (vii. 26); and Wadi en Netif, south of Michmash (Mukmas), preserves that name.

The grave of Rachel is mentioned in Samuel (x. 2), where Saul is directed in his search after his father's lost asses; and it is out of all reason or probability to suppose that the prophet referred to the so-called Rachel's Tomb of the modern monks, south of Jerusalem, ten or more miles out of the region in which Saul was hunting. The only point wanting here is the site of Zelzah. That word in Hebrew means "the shadow of a rock;" and the explorers have not yet exhausted that district in search of sites.

It seems reasonable to suppose that the writer of the story of Rachel's death and burial intended those events to occur in the territory of her son Benjamin. The tomb south of Jerusalem is four miles outside of the south limit of that territory. The text says it was but a little way from Bethel to Ephrath, which is Bethlehem, where Rachel died. In that vicinity therefore must the explorers look for Zelzah and Rachel's tomb.

After the Saracens occupied Palestine and drove out the Christians from the "holy places" in Jerusalem and elsewhere, the Christians established other so-called "sacred places," which in many cases are those now shown, and they have really no connection with the real sites referred to in Scripture. These newly

arranged localities were adopted for convenience, as well as from necessity. In the case of Mount Sinai, which was at first Jebel Madurah, south of and not far from Hebron, the new locality was removed a long distance,—far away in the heart of the mountains of the Arabian peninsula; but to which mountain no one can say for certain, because of the difficulties that arise in each location out of three,—Jebel Serbal, Jebel Sufsofeh (Musa), and the site proposed by Dr. Beke east of Akabah.

Jebel Madurah of the Arabs may be the Mozerah of the Jews; and as Hor in Chaldee is the moon, and Sin is the moon, and Hor, Horeb, and Sinai refer to the same mountain, and the text says Aaron died in Mount Hor (Num. xxxiii. 39) and also in Mosera (Deut. x. 6), Sinai is Mosera, and the site is now Madurah, and not either of the localities offered by the monks in the Sinaitic peninsula.

These reflections, with others not mentioned here, have led me to the conclusion that the geography of the “holy places” is in great need of rearrangement on the ancient model. (Imp. ed., vol. i.; 8vo ed., 1890, vol. i.)

Supposed Portraits of Jesus the Christ.

An undoubtedly genuine portrait of the Saviour which had been preserved to our day, would be esteemed by all Christians as the most precious work of art in existence. This reflection suggests the query, Is there any portrait of the Lord Jesus that is worthy of respect for its antiquity? and still another, Is there any known picture that merits our attention as any approach to a likeness?

It is not an easy task to answer these queries so as to satisfy all classes of believers; more especially those who feel and believe that by miraculous power a likeness has been handed down from age to age for divine purposes, as the custom of laying on of hands in the ministry has been continued, that Christ the Teacher might be represented among men.

The Gospels do not allude to any likeness, nor do they contain the slightest hint of the personal appearance of Jesus. In the absence of any such original and authentic likeness, pious believers in nearly all ages since the crucifixion have made attempts more or less ambitious to reproduce such ideals as they had

formed of the divine original. Some of these works of art have been preserved in mosaics dated from the second to the seventh centuries; or as pictures on linen cloth in transparent color, and dated before the third century, and also attributed to the hand of Saint Veronica, the lady who, tradition says, laid a cloth on the face of Jesus, and so obtained, by a sort of miracle, a likeness of her Lord; and others painted in water-color on wood, in what is called Byzantine style, and credited to the hand of Saint Luke; and also images made of metal by the Ostro-Goths in Italy; and many sculptures, frescos, and other works of art on glass, stone, and other materials, found in Christian cemeteries and in the catacombs under the city of Rome, dated during the first four centuries.

It is certain that all of these dates are much too high, and that very few works of Christian art can be assigned to any particular century before Pope Callistus (A. D. 219), who was of the Domitian family, had been a banker in the Forum, and made a catacomb under his garden, using in some of the *loculi* bricks stamped with dates in the reign of Marcus Aurelius, the scholarly emperor of Rome. It is said that the cemetery was founded by the Metelli family, of whom the mole of Cæcilia Metella is the only monument remaining.

In this catacomb of Callistus many paintings with allusions to Christian themes were found, one of which is very interesting, showing the influence of Pagan ideas, in a composition with Christ as Apollo or Orpheus charming all animated creation by the music of his lyre, and about it on eight panels as many subjects from the Old and the New Testaments. The fish and many other symbols determine the character of the place and the faith of its occupants. The faces of the figures of Jesus in the catacomb are very crude, but full of meaning and never uncertain in their expression. They were nearly all of one type, with long hair parted in the middle, whiskers short and thin, and mustache. But if any doubt could be felt at these figures being intended for Jesus and the Apostles, that would be dissipated by the inscriptions, which are unmistakable, particularly the acrostic of the Roman sibyl given by Saint Augustine and Eusebius (Civ. Dei, xviii. 23; Euseb. Orat. Const., c. 18), which contains the initial letters of the titles of the Lord, making the Greek word I-X-TU-U-S for Iesous Kristus, Theou Uios, Soter, — that is, Jesus

Christ, Son of God, Saviour. That the artists had no authentic model to follow is evident from the figure of Jesus in the picture of the raising of Lazarus, in which the head of Jesus is that of a young man, beardless and with curled hair, massed but not parted.

In a picture of the changing of water into wine, Jesus stands in the midst of seven water or wine jars, with head decorated with long hair falling to the shoulders and rolled up at the end; short, spare whiskers. There were many of these pictures done in gold on glass plates or on the bottoms of glass cups. As the skill of the artist increased, the type of the likeness improved, until the best resemble very closely the one engraved here as No. 1.

It would be very interesting, even as a study in archæology, if the exact date of any one of the many glass plates or cups could be determined, but it is not possible in the absence of inscriptions which have names known to history. It is said that Pope Damasus closed the cemeteries to interments and prohibited visiting as early as A. D. 365. Eusebius says that the portrait of the Lord was placed on the bottoms of the sacramental vessels of the primitive Church, and that vessels of metal were substituted for those of glass by a decree of the Church. This would date the glass vessels in the catacombs before A. D. 330.

Sanguine believers have accepted as true the tradition that Saint Luke painted portraits of the Virgin and of Jesus, and they also accept certain pictures which are shown in Italy and elsewhere as the genuine work of the Evangelist. With these pictures there is also shown to the visitor a remarkable amount of credulity in certain pretended miracles or wonderful cures said to have been wrought by the occult power or mysterious influence of the ancient painting.

The most popular of these heads is painted on wood, shows an Italian or Greek style of face, scarred, with large drops of blood, short hair, and whiskers trimmed into three points, mustache light and carefully arranged. Another is of similar type, without the scars and blood-drops, and bordered with a pattern usually in gold. These vary from a robust type of man of middle age to that of one of feebler make, resembling No. 3, by Francia, a friend of Rafael, who earned the commendation of that great master for his Madonnas, which were so beautiful and

so devout that Rafael said he had seen none superior. Francia did not follow the ancient type, either of the catacombs or of the so-called Lukes, or even of the so-called Saint Veronica "handkerchief" pictures; but it is finer and higher as an ideal than any or all of them.

No. 2 is from an emerald gem, engraved in the fifteenth century, after Rafael painted his picture — or rather designed his cartoon — of the "Miraculous Draught of Fishes;" for in the profile and shading it is an exact copy of the head of Jesus in that composition. Some pious monk, it is probable, invented the legend that it was made for the Emperor Tiberius. There is no evidence that Tiberius ever heard of Jesus the Christ, and he was not famous for employing artists on devotional subjects at his palace and grounds in the island of Capri, to which he had retired A. D. 26, before Jesus was qualified to teach under the Jewish law, which required the age of thirty years. Tiberius died A. D. 37, after a series of years of a life the very reverse of that of a pious hermit.

The great masters have left heads of Christ more or less valuable as works of art, and probably in each case near the ideal which each had formed of the divine original. The great German Dürer thought of him as the crucified one, the rejected king of the Jews, and has made a grand and impressive work, combining idealism and realism, with the conventional hair and beard. The type of face is studied from the Germans about the master, and is not Oriental.

The famous French master, Paul Delaroche, painted the Saviour in a dramatic style, which has been since (1850) made very popular by Doré in his illustrations to the Bible, which are rich in imagination, strong, but wanting in delicacy and refinement, so essential in spiritual things as they are presented by the Church.

The great Italian master, Titian, idealized a head of the Christ which arrests attention for its quiet dignity; but it is cold, distant. The eyes are directed at a far-away object, and the face is of one who is to be respected, but not loved.

Leonardo da Vinci painted a supper scene in a refectory for the convent Santa Maria delle Grazie, which is said to be his best work. The fresco has nearly perished, but the design has been preserved in the fine engraving by Rafael Morghen, and

from that head of the Christ, idealized by the great Venetian, Mr. William E. Marshall, of New York, painted a head and engraved the plate as a frontispiece to the first volume of this work. In the estimation of many Mr. Marshall has restored most of the master's fine points in form and expression, and beside the conventional type so necessary in this character because in a sense fixed by tradition and centuries of art work, he has added traits of intellectual vigor, and tender, womanly sympathy never before equalled in an ideal of Jesus the Christ. The difficulties in the way of success in such a work are almost insurmountable, and the work can never rise above the ideal formed in the mind of the artist. That ideal is formed after many years of study of the possibilities of art, the requirements of the religious world, the criticisms of artists and connoisseurs who have studied the works of the great masters, and finally the consciousness that the divine original is really the ideal man, the sum of all that is noble and excellent in both the physical and moral world. (Imp. ed., vol. i.; 8vo ed., vol. i.)

Angelic Appearance to the Shepherds. THE SHEPHERD'S FIELD.

About a mile east of the Convent Fort at the modern Bethlehem, on a terraced slope, the monks locate the traditional appearance of the angels to the shepherds. A small village stands near the site of an ancient tower, and not far away a ruined Greek chapel is shaded by old olive and fig trees. This place is not now a pasture, and it is not likely that it ever was. For more on this subject, see Bethlehem. (Imp. ed., vol. i.)

Temple Porch.

Rev. T. O. Paine, in his work "Solomon's Temple," has devised a plan of that "holy house," which answers nearly every requirement of the Scripture text, as well as that of Josephus. As no special features of ornamentation or decoration are detailed in the Bible or in Josephus, none have been attempted by Mr. Paine. (Imp. ed., vol. i.)

The Temple Interior (T. O. PAINE).

Mr. Paine's idea of the auditorium of the Temple is that it increased in size by successive stages outward at the sides, each

story forming a gallery. If it was built on that model, it was a unique and peculiar structure, and the loss of it is to be deplored. There are many other ideas as to its form ; but Mr. Paine's seems to have eclipsed all others. (Imp. ed., vol. i.)

Frankincense and Myrrh.

The wise men of Chaldæa (the East) brought gifts to the manger, which were, as an old poet has sung, —

“ Gold as a gift to a king;
 Frankincense as adoration to the Son of God;
 Myrrh as the sign of the Passion and the embalming.”

FRANKINCENSE. — *Boswellia serrata*.

MYRRH. — *Balsamodendron myrrha*, also *Amyris Katef*; for each of these is suggested as the small tree referred to. The *A. Katef* grows in Syria and Arabia, and supplies a gum from its twigs and stems, which is the myrrh of commerce. It was valued by the ancients as a perfume, but is now used in medicine only. The myrrha is a similar tree, and its product is also the gum of commerce. (Imp. ed., vol. i.)

The Flight into Egypt. VIEW IN WADI ITHM.

This pass is on the route from the ancient stone city of Petra to Akabah on the Red Sea. The mountains of Edom, cleft here, are mainly of dark red sandstone, which is probably the origin of the name Edom, which means “red” in Arabic, and also in Hebrew (*Adum*, or *adam*). It is a short cut on one of the routes. The lower rocks are limestone, under the hills and in some of the level ground ; but the large plains are covered with red sand, — powdered sandstone, called *Ramleh*. Innumerable varieties of flowers carpet the soil everywhere in winter, the rainy season ; but in the summer, the dry season, dust reigns supreme. (Imp. ed., vol. i.)

John the Baptist in the Wilderness. VIEW EAST FROM OLIVET.

Standing on the summit of Olivet, a few steps south of the so-called Chapel of the Ascension, the eye glances first at the distant range of mountains, which rise like a wall against the sky, forming the high plateau of Moab, — a region with many ruins of great cities, and in all respects of soil and climate one of the

most desirable in the world, but in its people nomadic, except in a few villages; one of the least to be coveted, or rather to be most widely shunned. Its ruins are many, grand, extensive, and of unknown origin.

At the foot of the wall the dark gray line marks the course of the river Jordan, which you can trace to the north end of the Dead Sea, near the right side of the picture. Above and beyond the sea is the site of Mount Pisgah and Mount Nebo, and the springs of Moses, as identified by Rev. John A. Paine, Archæologist to the American Branch of the Palestine Exploration.

To the left the rounded mountain is Quarantana, — so named by the monks, who locate the temptation of Jesus thereon; the valley this side of it is the Wadi Kelt, one of the locations of the ancient Cherith (see map Vicinity of Jerusalem). The next rounded summit to the right is Adummim (the red hill), on which the Romans built a small fort, the walls of which are still there. From it one may see Olivet to the southwest, and Jericho to the northeast.

The rounded hill below the end of the Dead Sea is that on which the Mohammedans have located the grave of Moses, and built a mosque, convent, and fort over it.

This region is a part of the great wilderness, and is almost destitute of trees, but is in summer in a few places good pasture, but in winter a vast expanse of rich feeding-ground for cattle and wild animals. Gazelles are seen in droves, and they sometimes come to the very top of Olivet. Bethany is hidden behind a spur of Olivet, but a few houses are shown to indicate its position. From a little way below Bethany to Olivet many fruit and a few forest trees grow, and here and there a garden is cultivated. (Imp. ed., vol. i.; 8vo ed., 1890, vol. i.)

John Baptizing in the Wilderness.

THE GHOR. — Jordan Valley.

The Jordan Valley near the ancient Bethshan, which is now called Beisan, is narrower than at Jericho; but the cliffs are chalky, or of the same soft limestone that underlies the whole country. The ancient Succoth is "located" near this place, and probably near the true site of the ford which the writer of the story of Jacob had in mind.

Bethshan, or Scythopolis, has had a noted history; and its ruins, on several hills, separated by deep steep-sided ravines, with a brook in every one, indicate a place of great natural strength as a military post before the age of cannon. Ruins of many small temples dedicated to various gods show a once high state of religious activity.

The theatre was one hundred and ninety-three feet in diameter, circular, and built of good stone. (Imp. ed., vol. i.)

The Temptation. MOUNT QUARANTANA.

Near and west of the modern Bedawin village called Er Riha (which is Arab for Jericho), rises a steep, rocky, bare mountain about five hundred feet above the Elisha Fountain, near its foot. Its face is bored with "a thousand and one" cells, each of which has had in the good old ascetic days one or more monks or anchorites as dwellers. I am afraid to repeat the number estimated as the population of this immense rookery, or monkery, in the age when such a life was fashionable. The ruins of a few sugar-mills, with the aqueducts that supplied water-power, are still standing near. The Temptation has been located on Mount Sinai, and also at Jerusalem, and on the very pinnacle of the Temple. See notes on "Jericho." (Imp. ed., vol. i.)

Baptism of Jesus by John. FORD ON JORDAN NEAR JERICHO.

This fording-place is the most frequented of any south of the crossing on the Es Salt Nablus (Shechem) route, and it is the place where the Latin monks locate the baptism of Jesus, the Greeks having adopted another place four or five miles farther up stream. The river-bed is about one hundred and fifty feet wide, and fordable on a coarse gravel bar except in the rainy season. After the spring rains and melted snows have swelled the stream, the waters overflow the lower banks, which are here only about ten feet high, and spread across the second terrace to the chalk hills, making a flood from five hundred to fifteen hundred feet across, as the chalky hills or cliffs come near or recede from the winding river. The plain west to Jericho is nearly ten miles wide, and east to the foot of the Moab Mountains a mile, more or less according to the course of the river.

Thousands of pilgrims and travelers come to this place at every

Easter to bathe in the water, and many of them carry away a bottle full as a keepsake, or to use in the baptism or christening of some poor souls who may be deprived of the privilege of visiting the Jordan. The place is now in constant use by the Bedawins of Moab who are on their way to trade at Jerusalem, or, as it often happens, are passing to or from a raid either against some tribal enemy or to ravage a wheat or barley field. A few years since a ferry-boat with a guy-rope was established at the ford, and it was used during high water to carry wheat and barley and cattle across; but at low water the Bedawins preferred to use their animals, although at a risk of losing a donkey or a horse now and then, or a few bags of grain at the least. Bleaching skeletons of men on the shore of the Dead Sea show that sometimes men are caught by the swift current and carried away.

The river-banks are fringed with many kinds of forest-trees and shrubs, and their shade and coolness are very grateful to the tired and half-roasted traveler. (Imp. ed., vol. i.; 8vo ed., 1890, vol. i.)

The First Miracle. CANA. KANA EL JELIL.

This view is of a very pretty village nine miles north of Nazareth, on the end of a rounded hill which rises from the west end of the plain of Buttauf, near the foot of Jebel Kaukab, now ruinous and sparsely peopled. It has been an important place, and in a favorable time would soon again become a village of consequence. It does not alone bear the honor of the location of the miracle of turning water into wine; for another village six miles nearer Nazareth is also said to be the true site, and is called Kefr Kenna. The argument turns in favor of the identification of Kana, chiefly, if not solely, on its name, which translated is Cana of Galilee.

For Kefr Kenna it is urged that in the eighth century Willibald, a pilgrim, and in the twelfth, Phocas, visited the place, where a fountain was shown as the one from which the water was drawn and the water-pots of stone in which the water was changed to wine; and these pots remained there until M. de Lamartine, the famous Frenchman, visited the village, although during the Crusades the *six* waterpots had been carried to Paris, and afterwards deposited in the Museum at Angers, France. The pictures in the Roman catacombs (see portraits of Jesus) show

seven waterpots as the popular number in the early ages of the Church.

In either case the site of Cana can only be fixed on probabilities, for as much can be said for one place as for the other; and there are no inscriptions or other ancient monuments to indicate even the name of the place. Of course the devout pilgrim will not stop to debate the question of the site; it is the work said to have been done there that interests, and that can be made a subject for reflection on one site as well as on the other. Students, however, will continue to balance the probabilities. (Imp. ed., vol. i.)

Passover. Christ Clearing the Temple. Figures by SCHNORR.

Professor Schnorr, of the Academy of Fine Arts in Dresden, made a series of designs called "The Bible in Pictures" (*Die Bibel in Bildern*), of which this is one. He studied Oriental manners and customs, and visited the Holy Land; but he unfortunately adopted a peculiar mannerism which was neither Oriental nor German, but was highly dramatic. Like his contemporary Doré of France, Herr Professor Schnorr believed the best method of retelling Bible stories in pictures was to let the fancy free, and add story to story, collate acts into scenes, and move the imagination of the beholder by ideal figures. Not one of his figures is true as to technical details; but they tell the story in a grand way, which makes a lasting impression. (Imp. ed., vol. i.; 8vo ed., 1890, vol. i.)

Selling Doves in the Temple.

The design by Mr. Paine shows an attempt at decoration of the interior walls by palm-trees and cherubim. What the cherubim were has not yet been satisfactorily determined, but that they were some kind of animated creature with wings is accepted. Behind a screen a modern Fellah sits cross-legged, as Orientals do, with some sheep on one side and pigeons on the other, waiting for customers. (Imp. ed., vol. i.)

John the Baptist in Prison. MACHÆRUS.

Josephus, Pliny, and Strabo give us an impression of a very strong fortification on the east of the Dead Sea; and there it is now, only tumbled into vast heaps of ruins. It stands on a spur

of the Mountains of Moab which extends west about two miles from the main range, with a ravine on each side a half-mile apart, ever deepening until it reaches the Dead Sea four thousand feet below and five miles away. The citadel and palace and the upper city were nearly half a mile apart, and the village lay between and on an upper and a lower terrace east and west of the fort. The visitor can see from either site, fort or palace, the whole length of the Dead Sea, Judæa from the mountain called Usdum, and Hebron to Bethlehem, Jerusalem, and the heights beyond Bethel; while Jericho is very distinct, and the Jordan can be traced for thirty or forty miles.

The citadel ruins are one thousand feet across, circular; and within them was the royal palace, also in heaps. Two vaulted dungeons or cisterns, thirty feet long by twenty wide, may be entered by a good climber. One cistern cut in the rock is ninety feet long by twenty wide, and thirty deep. The water in the ravine below is warm, and may be reached by steps cut in the rock. (Imp. ed., vol. i.)

The Woman of Samaria at Jacob's Well, NEAR SHECHEM.

This very large well, now dry, is in the Plain of Mukhna, about a mile southeast from Shechem, near the foot of Mount Gerizim. The well is nine feet in diameter, circular, smooth, and seventy-five feet to the bottom, — or to the rubbish, which fills thirty feet more. Jerome described a chapel over it in his day, A. D. 404 (Antoninus Martyr in the sixth century, Arculfus in the seventh, and Willibald in the eighth, also mention it), which was in the cross form; but in 1103 Sæwulf, and in 1185 Phocas saw none, since when only ruins have been noticed, and only a few broken columns and some loose blocks of building-stone now remain. Recently, it is said, the Russians have obtained permission to build a chapel over the well. The site is on a ridge about twenty feet higher than the level of the plain. In the distance the little white buildings mark the site of the so-called Tomb of the Patriarch Joseph, whose bones were said to have been brought out of Egypt and interred there. This well, named Jacob's, is almost the only "sacred locality" in Palestine about which there is no dispute among the religious sects, Christian and Mohammedan and Jew agreeing that it is the true site.

There is very little doubt that this region is the one alluded to as the one visited by Abraham, Jacob, and other patriarchs; and further exploration may, and it is very likely will, bring to light more proofs of the correctness of the locations, as laid down by the original writers. (Imp. ed., vol. i.; 8vo ed., 1890, vol. i.)

Rejected at Nazareth. VIEW NEAR THE MARONITE CHURCH.

A number of steep places along the brow of the hill that overhangs Nazareth are steep enough to have afforded a means of precipitation of a person headlong with fatal results; but the monks have taken extra pains to go two miles or more away from the village to a cliff that hangs over the Plain of Esdraelon, which they have dignified with the name of The Mount of Precipitation. Seeing the absurdity of marching a proposed victim such a long distance, they offer the explanation that the village was anciently near that mountain; but they do not find, nor can we find, any evidences of former or present habitation there. In this instance there are too many possible sites in the modern village; but it is not a question worth debating, for any one of them is sufficient to answer the requirements of the text, only no one has as yet shown any ancient ruins of a synagogue, or even a house on the heights above the site of the present village. (Imp. ed., vol. i.)

Call of Andrew, Peter, James, and John. CAPERNAUM. TEL HUM.

The controversy over the site of Capernaum has almost spent itself in debating the claims of several places as the true location of Caphar Nahum, which Rev. Mr. Thomson shows is simply Arabic for Capernaum, and Tel means a ruin where there was once a village. So Tel Hum is Kefr Nahum and Capernaum.

The picture shows a high ridge ending in the Sea of Galilee. Its top is broad and sloping, and a very fine site for a village. (See Ruined Synagogue at Capernaum.)

There was no port or harbor at this place, and boats must of necessity have been drawn ashore when not in use. Ships may have been anchored. The port and suburb of Capharnaum were at the Fountain of Capharnaum, and they are identified at what

is called by the Arabs Tabigah. (Imp. ed., vol. i.; 8vo ed., 1890, vol. i.)

Circuit in Galilee. PLAIN OF BUTTAUF AND JEBEL KAUKAB.

The plain anciently known as Zebulon is now called Buttauf; and Jebel Kaukab is at the northwest corner, from which the plain extends eastward to Mount Hattin above Magdala, and the heights near Tiberias. Cana is in this region, whether it was Kana el Jelil or Kefr Kenna; the Sermon on the Mount is located on Hattin, where also the five thousand were fed. Naphtali was located on the west and north of the Sea of Galilee; and within the boundaries of these two tribes, as laid down on the maps, the greater number of the events and years of the life of Jesus were passed. This is a very pleasant region, and one in which a traveler may find something of interest for each day in weeks or even months. In many respects it is the fairest in all Palestine, and the people are inclined to be social and hospitable when not excited by religious fanaticism. (Imp. ed., vol. i.)

Healing at the Pool of Bethesda. SILOAM.

The Pool of Bethesda has been sought for and located in a number of places, and finally, it is now believed, has been definitely traced to its ancient site,—at least to the place described by the early Christians as the one they accepted as the true site. It has been located at Siloam, the ruined pool at or near the junction of the Tyropœon and Kidron valleys, and which receives water from the Fountain of the Virgin in an underground conduit seventeen hundred feet long. That "Fountain" has also been claimed as Bethesda. Another site offered is the Sheep Pool outside of the Stephen Gate, and there is one more in the Birket Israel (lake of Israel), just inside the city walls and at the north end of the Temple area.

These all were abandoned in favor of one more recently proposed, under or near the Church of Saint Anne, which it is believed was called the Piscina Probatica by the Crusaders and by travelers in the middle ages; but that was laid aside when the English Palestine Exploration found a large double pool under the convent of the Sisters of Zion, near the Ecce Homo Arch, and at the northeast angle of the Noble Sanctuary. This pool is

one hundred and sixty-five feet long, forty-eight feet wide over both arches, with a stone pier five feet thick dividing it lengthwise.

Eusebius refers to Bethesda as the twin pools, and this is probably the one referred to by him. (Imp. ed., vol. i.)

Plucking Grain on the Sabbath. PLAIN OF MANEH (Mahanaim), in Bashan, beyond Jordan.

This is one of the beautiful places on the east of the Jordan, now called the Hauran, and anciently Bashan. It is on a branch of Wadi el Heman, a tributary of the Jordan nearly opposite Beisan. Very few, if any, remains of a city such as is referred to in the accounts of Ishbosheth and David and Absalom are found in that region, unless you accept the ruined city Jerash as the place of ancient Mahanaim.

The oaks of that district are large and gnarled, and have branches which depend low enough to serve to re-enact the Absalom tragedy.

The country is rich in almost everything except in men; of that product there are many imitations, but very few complete specimens. An effort is being made at Es Salt, the ancient Ramoth Gilead, to improve the condition of the people by educating the children of both Christian and Mohammedan families in the mission school there. The only person in a tribe of Bedawins who were encamped near Heshbon in 1874 who could read and write was Sultan, a son of Ali Diab the younger, who had been to school at Es Salt. (Imp. ed., vol. i.)

"Smoking flax shall he not quench" (Isaiah). ANCIENT LAMP.

Many thousands of lamps in metal, terra-cotta, or glass have been found in ancient tombs or among the ruins of ancient temples or houses. It was the custom to bury one or more lamps with the dead. This one was of copper, and ornamented with figures of lilies, — the lily in its various parts, flower and stem, forming the different members of the lamp. On some lamps the early Christians engraved or embossed figures or groups representing their faith in Jesus the Christ and in the leading dogmas of the Church. (Imp. ed., vol. i.)

Teaching from a Ship. BOATS AND FIGURES.

Fishermen in plentiful numbers, but very few boats, are now to be seen on the Sea of Galilee. The fleets described by Josephus in his account of the Jewish wars have disappeared, and left none in their places. A great many kinds of fish are taken from the sea, and some of them are so much like some that frequent the river Nile that it was once supposed that there was an underground passage from this sea to that river. No such passage exists. (Imp. ed., vol. i.)

Sermon on the Mount. KURUN HATTIN.

Kurun Hattin (Horns of Hattin) is the chief high in the region west of the Sea of Galilee. The plain on which it stands is easily accessible, and from that to the summit is but a few minutes' easy walk.

This little mountain has been noted for several historic events since Bible times, one of the most important of which was the battle between the Saracens under Saladin and the Christians under Raymond, Count of Tripoli, July 5, 1187. The Christians were defeated, and Palestine has been ruled by Mohammedans ever since.

A little village stands on the east slope overlooking the sea, and beyond the waters the hill country of Golan and the mountain range of Anti-Lebanon.

Our view is north a little east, over Galilee and the sites of Capernaum, Bethsaida, Chorazin, and Safed to Mount Hermon, which is the snowy summit.

The two summits — one to the left, wooded to the top as it was when the Crusaders were defeated there, and the other towards the right, lower — are the two "horns." It is related in ecclesiastical tradition that the multitude heard the Sermon on the Mount while Jesus sat on a certain stone, which is pointed out by the monks on the southeast slope, which shows light in the picture over the house and large tree, while the multitude stood below. Seven other smaller stones lower down on the slope are said to mark the spot where the five thousand were fed.

The tradition that locates this incident at Kurun Hattin is traced to the monks of the thirteenth century; but it has never been disputed, because no other equally eligible locality has been proposed.

About half-way between the village of Hattin and the sea is a ruin called Irbid, which is supposed to be the ancient Arbela. (Imp. ed., vol. i.; 8vo ed., 1890, vol. i.)

"Consider the lilies of the field." LILIUM CHALCEDONICUM.

Palestine is a land of flowers, and lilies of many kinds are abundant. This one is red, as were the lips of the beloved of Solomon; grows quickly, as is implied in Hosea, in the valleys, among thorny shrubs, and in plains where gazelles feed; and is cultivated in gardens, as referred to in twenty texts in eight books of the Bible.

Iris, Narcissus, Gladiolus, Ixolirion, Amaryllis, Hyacinth, Scilla, Fritillaria, Star of Bethlehem Tulip, Pheasant's Eye, Ranunculus, and the glorious Anemone, all grow in profusion; but the last-named more fully answers to the text in Matthew than any of the other flowers. (Imp. ed., vol. i.)

"For every tree is known by its fruits." BRAMBLE AND THORN.

The *Rubus fruticosus* (blackberry), *Lycium horridum* (box-thorn), and sixteen other varieties of thorns or thorny shrubs are mentioned in the Bible, in more than forty texts; and they were translated bramble, brier, thorn, thistle, and pricks, without discrimination as to variety. I saw a fence of thorny bushes at Er Riha (Jericho) which was equal or superior to any barbed wire, for it was massive in height and width. "They grow and live for ages." (Imp. ed., vol. i.)

"Behold the fowls of the air." THE BULBUL.

Ixus Xanthopygias, the nightingale of the East. Thirty-eight kinds of birds are mentioned in the Bible text; and "fowl," meaning "birds," occurs over eighty times. Palestine is alive with birds everywhere. In the deep, narrow ravines they gather in countless numbers, and every bush and tree throughout the land is vocal. Many small birds are trapped in great numbers and sold for food. This Bulbul is an Oriental of the far East, and only a visitor to Palestine, where it is welcome for its very musical voice. They are easily tamed, and become very docile, and learn many little tricks. (Imp. ed., vol. ii.)

Street Scene. EL WADI, the Valley, Jerusalem.

This is a part of the traditional Via Dolorosa (the Way of Sorrow), along which it is said Jesus bore the cross from Pilate's judgment hall to Calvary. The Latin monks say this arch over the street is the one from which, at the square window, Jesus was shown to the multitude, and therefore it is called the Ecce Homo (Behold the Man) Arch. This street leads from the Holy Sepulchre Church east, by several turnings, to the Stephen Gate, and is the most traveled of any in the city. The roadway itself has been raised many feet (twenty to fifty) during the last eighteen hundred years, and the buildings along it are not older than the Crusades, if as old; but the general direction of the street from the gate to the midst of the city has probably not changed very much. All nations under the sun, with few exceptions, may be met in its dark, narrow, dirty way during Easter week. (Imp. ed., vol. ii.; 8vo ed., vol. ii.)

Raising the Widow's Son. NAIN AND JEBEL ED DUHY (Little Hermon).

Jebel ed Duhy is said to be the ancient Hill of Moreh, and it is not doubted that the present village of Nain is on the ancient site. The same path leads up the slope that has been in use thousands of years, and the rock near is full of sepulchres. The ground slopes westward into the Plain of Esdraelon, above which the village is perched over four hundred feet; and the water from the large fountain runs down into the head-waters of the Kishon. The view from the high ground behind the village includes Mount Tabor to the north, and Mount Lebanon beyond, Mount Carmel and the Mediterranean Sea to the west, and the hills of Samaria towards the south. (Imp. ed., vol. i.)

Chorazin and Bethsaida. View near the mouth of the Jordan on the LAKE OF GALILEE.

The location of these two places — or rather three, for Bethsaida was a double place; that is, a village of the same name on each side of the Jordan — has been until recently a puzzle. The site of the eastern city is now called Tel Julias; that of the western is not located, and it may be that it was near the modern Abu Zane. Chorazin is identified with a ruin called by the Arabs

Kerazeh, about two miles northeast of Tel Hum, and the same distance from the entrance of the Jordan into the lake. The scenery in that section is hilly and beautiful, and in the rainy season the fields where not cultivated are gorgeous with flowers.

The ruins cover nearly half a square mile, and are on a hill and a level field below; on both sides is a deep ravine with a brook.

Pococke, in 1740, heard from Arabs the name Kerazeh, or Gerasi, and identified it as the ancient Chorazin; and since then it has been visited by many travelers; but no one had examined it before the Palestine Exploration saw it a few years since.

The Sea of Galilee can be seen from it in its whole extent. Its ruins comprise Corinthian capitals, niche heads finely cut, and many other architectural ornaments in hard stone (black basalt). Many dwellings are in good condition. They are usually square. One measured thirty feet, with columns in the centre to support the roof. The walls are two feet thick, of basalt, and will stand one thousand years longer, and have probably stood two thousand years already. Each house has windows twelve inches high and six and a half inches wide. Some houses are divided into four rooms.

A copious spring flows in the centre of the town, and is conducted down into Wadi Tel Hum. Two tombs of Bedawin Shayks stand near it, hung with thousands of rags of many colors. Some Ionic capitals lie on the heaps not far from the spring. A paved Roman road from Tel Hum to Damascus passed Chorazin. A ruin in the northwest of the site is supposed to be of an ancient synagogue. (Imp. ed., vol. i.)

Jesus by the Sea. THE FOUNTAIN AT TABIGA.

The Arab Dhaher el-Amr not long ago built several mills and tanneries (Arabic *dabbaga* = tannery) at this place on account of the abundance of water, and they were resorted to by a wide range of neighborhood. It is likely that this place was the manufacturing suburb of Capernaun; and the many ruins of houses scattered along the shore between here and Tel Hum evidence that in some former age the village was almost continuous, — perhaps from Capernaun to this Tabiga, which may have been the Fountain of Capernaun mentioned by Josephus. It is the

second in size in all Palestine, and next to that at Paneas. Here are cisterns for storing and elevating water, and the canal cut in the rock around the cliff to the plain of Gennesaret for irrigation, as described by Josephus.

The water of the five fountains at Tabiga is warm and salty, and unfit for drinking. This fountain was mentioned in 1598 by Cotovius and again by Burckhardt, but there is no mention of it before the Arab occupation by this name.

The fountain called Ain el-Mudauwarah (Round Fountain) is at the lower end of Wadi er-Rubudiyeh; and its water is carried along the hillside to water the southern part of the plain. The fountain is inclosed by a strong circular wall of masonry a hundred feet in diameter. The water is sweet, and forms a large, rapid stream. It has been thought this was the fountain of Capernaum of Josephus; but there are no ruins near it to mark the site of a village, as there must have been if it is the true site.

Anywhere along the shore here from Mejdal (Magdala), Wadi Humam, Er-Rubudiyeh (except at Khan Minyeh), Tabiga, Tel Hum, or Abu Zane, at the mouth of the Jordan, there are many places where a boat could have been drawn ashore and a speaker address a crowd on shore from its deck. Tabiga is nearest to Tel Hum; and if that is Capernaum, then Tabiga is the fountain of Kapharnaum mentioned by Josephus.

The bay at Tabiga is half a mile across, and its southwestern side is closed in by the hill at Khan Minyeh, and there the rocks come close to the water and rise so steep and high that no one can walk there by the water. Beyond that one may walk on the shore all the way to the mouth of the Jordan.

The main spring at Tabiga is inclosed in a strong octagonal wall of solid masonry, about twenty feet high above the level, from which the water is carried in an aqueduct to the mills. This aqueduct was laid along the side of the hill and across two brooks on high arches,—the piers of which yet stand,—and finally passes round the Khan Minyeh cliff in a passage cut in the rock, and so into the Plain of Gennesaret. It may have been carried around the head of the plain near the hills, and so irrigated the entire district.

The Khan Minyeh itself is the usual Arab inn, now ruinous but not entirely deserted. It was built as a halting-place for

Damascus caravans, and in or before the twelfth century, for it is mentioned in the Life of Saladin by Boha-eddin.

West of the spring at Khan Minyeh are a small number of heaps of ruined houses, covering about a quarter of a mile in extent, without any building of large size. It was probably a modern Arab village, for no capitals or columns have been found. Above the hill are other ruins of small size. A mile north above Tabiga is Khirbet Khuraybeh, with a few walls, door-posts, lintels, and fragments of basalt. (Imp. ed., vol. i.)

Mustard (Matt. xiii. 31).

Scholars differ greatly as to which one of a dozen or more plants was the one referred to in the Gospels, which in the Greek text is *sinape*. Our *Sinapis Nigra* answers the requirements of the text, and is cultivated now in many parts of the country. Large fields of its bright lemon-yellow blossoms enliven the landscape and enrich the fellah. (Imp. ed., vol. i.)

Parable of the Sower (Matt. xiii.). BUTAIHA PLAIN.

This plain is a duplicate of Gennesaret, only it is smaller. It is watered by many springs and streams. The soil is basaltic and is rich, and the crops of all sorts of garden stuff the earliest in Palestine by about a month.

No ruins of any importance have been found, not even excepting Tel Julias, which is on its west side; for that place must have been very much magnified by Josephus, since in size and notable ruins its glory has departed. The plain is only two and a half miles long by one and a half wide. There are no gravel or shell beaches here, as on the shore of Gennesaret. (Imp. ed., vol. i.)

Circuit in Galilee with the Twelve. MOUNT HERMON FROM HAZOR.

Hazor is one of the noted places in the north, near Lake Huleh. Jabin lived and reigned there, and Joshua destroyed it (Josh. xi. 5-11). Ruined foundations, heaps of fallen walls, wells, and cisterns are scattered over a narrow valley and far up on the hillside to the south. The Mohammedans have made a mazar (shrine) of a large natural cave to which they have built

an arched front, where they honor Neby Hazur (!). The region is hilly and must have been very salubrious, and it is beautiful in scenery now, only lacking in villages, — for it would sustain a hundred-fold its present inhabitants.

Mount Hermon is partly hidden from this point by hills; but it is grand and beautiful still, especially when, as represented in the engraving, the morning clouds float across its blue and gold mass, while its snowy peaks are warmed into saffron and lavender tints by the rising sun. (Imp. ed., vol. ii.)

Five Thousand fed. VIEW BETWEEN SAFED AND TEL JULIAS.

So many ancient, mediæval, and modern writers agree in locating Capernaum at or near Tel Hum, that we may reckon from it to other places. Eusebius and Jerome say that the three cities, Capernaum, Chorazin, and Bethsaida, were on the west (north-west) shore of the sea, and Jerome makes it two miles from Capernaum to Chorazin. That is exactly the distance from Tel Hum to the ruined site called Kerazeh, and it is about two miles to the site of Bethsaida, as located at Abu Zane at the mouth of the Jordan.

Safed is on a high, sharply rounded hill or ridge which lies southwest, highest to the north, where the Gothic castle stands. The city is divided into three districts or elevations by the inequalities of the ground, one of which, on the west side, is the Jews' quarter. It once had nine thousand people of all sorts. Safed is one of the holy places of the Jews in Galilee, and has been so for many centuries. It has seven or more synagogues, and their printing-office dates from the sixteenth century. The city was destroyed in 1836 by an earthquake, as it had been before in 1759.

The first mention of Safed was by Jerome in the Latin Vulgate in describing the native place of Tobit. Modern ecclesiastical tradition has located Bethulia at Safed, but that ideal city is now identified in the site a few miles north of Samaria. It has been often proposed as the "city set on a hill" alluded to in the Sermon on the Mount, and the mountain has been said to be the one on which Jesus was transfigured. As a military precaution, the walls of the castle at Safed were demolished by order of Sultan Melek el-Muadh-dhem of Damascus, who also for the same reason

threw down the walls of Jerusalem and of Panias and Tibnin. Safed Castle was rebuilt by the Templars in 1240, and greatly strengthened by Sultan Bibars, who had taken it from the Templars in 1266.

Safed was made famous by a Jewish school of learning in the sixteenth century, and a Spanish Rabbi, Jacob Be-Rab, who was chief Rabbi in Fez in Morocco, became a celebrated writer and teacher there. He died A. D. 1541. A long list of learned Rabbis follow his name down to Moses Alsheikh, 1601, all of whose writings are held in great esteem by Jews of all countries. A century later, Nau, a Jewish traveler, described the city as a second Jerusalem, and contributions to sustain their synagogues and schools came from all parts of the world, as they do now to Jerusalem, Safed having fallen into decay from Mohammedan oppression.

The hill on which Safed stands, and the two hills north of it are nearly as high as the Mount of Olives, and they are the highest points in Galilee.

The views on every side are extensive, except on the north. Our view is near the base of one of these hills north of Safed. The country is romantic and beautiful, rich in pasture, fruitful in all that man can wish for in garden or in field or in orchard, but very sparsely peopled, because of high taxes and wild Bedawins. (Imp. ed., vol. ii.; 8vo ed., vol. ii.)

Ancient Glass Vessel.

Found by the Palestine Exploration under Lieut. (now Captain) Charles Warren, R. E., 1868, at Jerusalem, nearly fifty feet below the surface, among ancient broken pottery and other rubbish.

The lamps found at Jerusalem by the same party are in pottery, glass, and copper. Some of them are very beautiful in form, material, and decoration. This one has several figures of the Lily of Chalcedon, stems and flowers.

Mohammedans are very proud of their mosk lamps, and make them very costly in finely wrought material and in elaborate decoration. Such lamps may have been used in the Jewish synagogues, but if so they were too fragile and have perished. (Imp. ed., vol. ii.)

Journey to Tyre and Sidon. THE LADDER OF TYRE (Promontorium album).

Coast scene on the Mediterranean Sea, at the north end of the "Ladder of Tyre." A narrow road is cut in the face of the rocky promontory, about two hundred feet above the water, and about a mile long. The work is credited to Alexander the Great during his long siege of Tyre, but as yet no inscription has been found with any name.

The similar road over the face of the cliffs at Dog River (Nahr el Kelb), near Beirut, has inscriptions in Persian, Greek, Latin, and Arabic, and it may be that careful search will discover records of builder or repairer of this road in some remote age. At the north end of the pass a ruined tower or fort is evidence that the Crusaders or some former power — perhaps the Roman — valued and defended this road. It is a dizzy path, and not at all pleasant in rainy, slippery, windy weather. At the southwest end of the pass the road turns south for a mile, to the ruins of Scanderoon, the Alexandroschene of the ancients; but the place has no ruin of an earlier age than that of the Crusades. The Rabbins in the Talmud call this place Sulma Dezur.

If the journey to Tyre and Sidon was begun at Capernaum, the route may have been through the Plain of Gennesaret, up the Wadi Leimun to Meroz west of Safed, — if not to Safed, — to El Jish, Yaron, Hazor, Bint Jebail, Ainatha, Haris or Tibnin, Kanah, and then perhaps by the Tomb of Hiram, down to Tyre; from Tyre along the coast to Sidon. Returning by the coast to Acre and Carmel, he would have passed over the road cut in the face of the rocks shown in our picture.

This is in some parts a wildly romantic road to-day, and must have been much more attractive when the country was filled with villages and people, as it must have been in the time of the Roman occupation.

The cliffs of this "Ladder" are formed of white, hard marl, or a chalky limestone, sandwiched between strata of dark flint. The water washes the soft limestone out from the bottom, and from time to time a huge mass tumbles into the sea, where it is ground into fine sand and carried by the currents, or waves driven by high winds, and washed ashore all along from here to Alexandretta. At Beirut the sand is only kept from making a desert

of the whole district by planting evergreens as a fence, which forms a barrier.

The geology of the district east of the "Ladder" is interesting for the fine specimens for cabinets found there. The choicest are geodes of large size with dog-tooth spar. So-called petrified olives are abundant.

Of the three headlands on this coast, the first is the "Ladder" of our engraving; the second is Ras en Nakura, and the third Ras el Musheirifeh, the highest of all, and is the white peak in the centre of the picture. (Imp. ed., vol. ii.; 8vo ed., vol. ii.)

Syrophœnician Woman. OLD TYRE.

Old Tyre has almost disappeared. It was on the mainland, and the younger city was on an island until Alexander the Great built a causeway out from the shore to the island for his army to capture the place; since then Tyre has stood on a peninsula. The old city, and perhaps also the new, was supplied with water by an aqueduct from four large fountains about three miles from the city, south. The fountains are walled in by very thick and strong masonry, wide enough at the top for four or five to walk abreast. They were all connected at first, and drained by the aqueduct; but the masonry has fallen between the second and third (the largest), and now only two are connected with the aqueduct. The channel of the aqueduct is four feet wide and three deep. The arches of the aqueduct are round, with a cornice above, and evidently Roman in origin. Diodorus says the city on the main land was old in his day (60 B. C.), and tradition says Solomon built the pools and the aqueduct. Of course it was built by some Greek or Roman ruler. Solomon is always credited with every public work that is in any wise above the commonplace, which is only a lazy way of saying no one knows who did the work.

Two of the pools are fifty-two by forty-seven and fifty-two by thirty-six feet, with walls more than twenty feet thick at the bottom and twelve at the top. The third pool is octagonal, and eighty feet in diameter. The water is fifteen to twenty feet deep in all. The water from the large pool is now used to drive some mills.

The fourth fountain and pool is smaller, and has a modern aqueduct which supplies water for irrigation.

The water is sweet, but impregnated with lime so much that at every leak in the aqueduct stalactites have been formed. (Imp. ed., vol. ii.)

Deaf and Dumb healed. MAGDALA.

View of Mejdol from the north. The name is Arabic, and is the equivalent of the Hebrew Migdol, and the Greek Magdala. Mark (viii. 10) says Dalmanutha in place of this town; but no site called by any name that could be translated into that word has been found in this century.

The village consists of a few modern houses without a trace of ancient remains.

Nearly two miles west of Mejdol, in a perpendicular cliff of Wadi Hamam, are the remains of a castle which was once a very strong place. Two sides of a triangle are of solid rock, perpendicular; and on the third massive walls are built very high, cutting off approach from the main cliff.

There are many natural caves in this valley, in which monks have in former times made a dwelling. Some of these were connected by galleries cut in the rocky face of the cliff. See Josephus, Ant. xii. 11, 1, and 1 Maccabees ix. 2, who calls them the caverns of Arbela. (Imp. ed., vol. ii.)

Four Thousand fed. MOUNT HERMON.

This event is located in the Decapolis, east of the Jordan; and Mount Hermon can be seen from every one of the ten sites mentioned, so far as they have been determined in our day. The names of the ten were: Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, and Raphana. Ptolemy says Capitolias was one of the ten; and an inscription at Palmyra includes Abila. One of the ten, Scythopolis, now Beisan (Beth Shan), was on the west shore of Jordan.

According to Josephus, Damascus must be omitted from the ten; and so Abila might be included, as said in the Palmyrene tablet. Scythopolis, Gadara, and Canatha each have a few houses and people; but all the others are ruined and deserted.

This view of Mount Hermon (called by the Arabs Jebel esh Shayk, by way of distinction) is the best. From all other points of the compass the waters of Lake Huleh are wanting, and no others supply their place so well.

Huleh, both lake and plain, is well worth a visit by the traveler. The plain is seen to best advantage in the season of harvest,—that is, in the spring, before the summer heat has dried up the herbage and thrown a gray and brown mantle over the earth. And the finest effects are had in the morning, when the fog-clouds rise from the water and are illuminated by the rising sun. Then the snowy cap of Hermon is warm-tinted, and the shadows are a delicate greenish blue and pale purple, streaked with golden and ruby lights. The mass of the mountain, in deep gray of purples and greens and browns, almost seems floating above the water and the fog-clouds.

The marsh at the north end of Huleh is filled with babeer cane and papyrus, through which the river makes a lazy crawl, only to hurry all the more down the rapids over basalt ledges six miles to the Sea of Galilee.

The Arabs have named Mount Hermon *Jebel esh Shayk* with great propriety. It is chief among the mountains in all Syria for beauty and grandeur, and it is first also in the objects of study it supplies to the archæologist. On one of its three summits the Phœnicians built a small temple, and surrounded it with walls of massive stone. On all sides of Hermon, lower down, on almost every spur there are ruins of temples, every one facing the temple on the summit. It has been supposed that the worship of Baal was the cult which called these temples into being. Whatever the god or his worship, the idea of such a grand circle of shrines around so sublime a centre was a brilliant one, worthy of the people who gave letters to the Greeks and ships to all civilized mankind.

Standing on Hermon with a good glass, one may see all Palestine to the south end of the Dead Sea, and the hills or mountain near Hebron, and north to Lebanon. Eastward the eye is bewildered among the unknown wilds of the Arabian desert between the Jordan or Moab and the Persian Gulf. With a good map in hand you can pick out every mountain, hill, valley, and principal city or town in the land from the Baal temple. If that was one of the "high" places, it certainly was a useful one, and must have very largely taken the place of the modern symbol of the "all-seeing eye" to the ancient Baal worshippers in the region round about Hermon. The Phœnician name of the mountain was *Sirion*, which means "shining as polished metal." It is also

known among Arabs as the Snow Mountain (Jebel eth 'Thelj). (Imp. ed., vol. ii.; 8vo ed., vol. ii.)

Cæsarea Philippi. PANIAS.

Close under the southwestern spur of Mount Hermon, in the innermost angle of a terrace that rises five hundred feet above the plain, is a cave, from which the Jordan flows a full-sized river at the start.

Such a place was a great treasure to the priest in all ages; and the rocks are cut full of shrines around the spring. As a brook it is many times the volume of the Greek Castalian or the rill at Delphi.

Phœnician, Hebrew, Christian, and Mohammedan have resorted there, each moved by his own peculiar aspirations and hopes.

The city of Cæsarea Philippi — built by Herod, the great building king of the Jews — was near this fountain, and its ruins are in heaps there now. One may trace the theatre where Titus after he captured the city of Jerusalem held a great show and festival, in which Jews were made to fight with gladiators and wild beasts, and also the temple of white marble built by Herod.

Near Pnias some large oaks and other trees form considerable forests.

The Transfiguration of Jesus is located at Pnias by many writers, and by others on Mount Hermon and on Mount Tabor. Hermon's snowy peaks are seen in our engraving about six miles away. This view is the nearest of the four views we have engraved of Mount Hermon, and too near for the full effect of the mountain, which appears to much greater advantage when seen from afar, as in the view from the west side of Lake Huleh. (Imp. ed., vol. ii.)

The Transfiguration. MOUNT TABOR.

The view is from near the Inn of the Merchants (in Arabic, Khan et-Tujar). The Arabs name this mountain Jebel Tur (toor).

It is eighteen hundred and forty-three feet high, — nearly the same elevation as Mount Carmel (eighteen hundred and ten); and as the Plain of Esdraelon at its foot is three hundred feet above the sea-level, the mountain stands fifteen hundred feet clear

above the plain. Standing with the back towards Nazareth, we look south at Mount Tabor, and in that view its outline is nearly a semi-circle. East and west it is more abrupt in its curves.

The traveler may see both the Sea of Galilee and the Mediterranean from Tabor, near the summit; but the Dead Sea is hidden by the Mountains of Ephraim and the Quarantana and other heights near Jericho. Central Palestine is seen like a map; and Esdraelon is very distinct, every silvery thread of river or brook being traceable throughout. Tabor is on the watershed between the two seas. The summit has been fortified; and ruined walls show how much labor and care was bestowed on such a rare site for either fort or temple. The Crusaders did not neglect Tabor, as their works show. A few years since, in clearing away the heaps of ruins and rubbish before laying the foundations for a Greek convent and church (of the Transfiguration), the ancient walls of two or three buildings, which crossed over each other at different angles, were uncovered.

The remains of former buildings on the summit are of a fort of Saracenic work, which was made of older material, not now identifiable with any ancient work, although it is said a fortified city once occupied the summit.

The tradition that this was the scene of the Transfiguration is traced no farther back than to Cyril and Jerome. In their day there was no church on Tabor.

The Transfiguration was located on one of the summits of Olivet, near Jerusalem, in the time of the Bordeaux Pilgrim. See engraving, Olivet near Bethany. (Imp. ed., vol. ii.)

"And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell." (Luke x. 15.) TEL HUM, looking south over the Sea of Galilee toward Tiberias on the right and the country of the Gadarenes on the left.

This site for Capernaum is advocated by Rev. W. M. Thomson ("Land and Book," i. 543); and Dr. Robinson as learnedly maintains that Khan Minyeh is the true site, near the fountain Ain et Tiny. But that fountain is too low for use in watering the Plain of Gennesaret; and Josephus says the fountain of Capernaum did water the plain, and was the cause of its wonderful

fertility. Mr. Thomson's argument, derived from the name Tel Hum, is given under Tel Hum.

Khan Minyeh is Chinneroth, and that in Maccabees is written Genasor, which is Gennesaret. But now comes the Palestine Exploration, which finds the name preserved by the native Arabs as Capharnaum at Khan Minyeh.

Josephus does not locate either the fountain or the village of Capernaum in the plain; and they are both outside and away from it some distance, if Tel Hum is the site of the village and Tabiga the fountain. See Tabiga.

The ruined building in the centre of the picture stands near the water, and was built of stones taken from what is called the "White Synagogue," which was of white limestone.

That building was seventy-five feet long by fifty-seven wide, and was long north and south, with three entrances at the south. It was higher up on the crest of the hill.

Many of the pedestals of columns are in position, and a few Corinthian capitals are scattered about. The remains of a church are near, which may be that mentioned by Epiphanius and described by Antonius, 600 A. D., as a basilica with a house of Peter attached. The ruins of the supposed "White Synagogue" are different in plan and construction from that of any church, mosk, or temple in Palestine or Syria. A figure of a seven-branched candlestick marks that lintel as a part of a synagogue, rather than of a church or mosk.

Sanguine pilgrims almost venerate the blocks of this ruin as parts of "the synagogue built by the Roman Centurion (Luke vii. 4, 5), and one of the most sacred places on earth." A pot of manna was engraved on one large block, — probably a lintel.

A gentle slope rises behind the synagogue northwest, covered closely with foundations in place and fallen walls of dwellings. Some tombs have been opened at the north end of the city, the entrance cut through the basalt at the surface and enlarged in the limestone below for the *loculi*. Another tomb was above ground, large enough for a hundred or more bodies, whitewashed within and without (Matt. xxiii. 27). (Imp. ed., vol. i.)

Healing Ten Lepers. MOUNTAINS OF EPHRAIM.

View near Sinjil in the valley a mile east of the village. Sinjil is built high up on the side of a narrow wadi which opens into the broad valley shown in the picture. The village is twenty-six hundred feet above the sea-level. The distant mountains are around Nabloos (Shechem). The road over the spur in light at the left leads towards Khan Lubban, near the site of the ancient Lebonah. If you would go to Seilun (Shiloh), you must turn to the right, leaving Turmus Aya (Thormassia) behind you to the right.

This is the dividing line between El Koods (Jerusalem) and Nabloos, politically and topographically, for the water runs to all points of the compass from this valley. It is therefore down grade to Nabloos, and also to Jerusalem. The Sinjil range of hills or mountains divides Samaria from Judæa, as fixed by the Romans. (See map opposite page 299.)

This is in the heart of the Mountains of Ephraim, in many respects the most desirable part of all Palestine for a farmer. Having hills, valleys, brooks in plenty, and abundance of water, forest and fruit trees in great variety, rich soil, fine climate, the district would support a hundred times the present population, and in much better condition.

The scenery is beautiful everywhere, — in the shut-in valleys, as in our engraving, or on the hights, where half Palestine may be seen at a glance.

The many historic sites, it would seem, would supply an ever-increasing number of topics for a talkative people such as live there; but as they are practically without a literature, they mix up the legends and traditions and historic tales in a wild and exasperating confusion. One might easily suppose after listening for an evening to the native gathering at the Shayk's divan that half of the most important events of the past had been providentially located in this region. (Imp. ed., vol. ii.)

Rejected by the Samaritans. SAMARIA, THE HILL.

If you should ride from Nabloos to Sebusiyeh (Samaria), you would find the six miles very long, because through a rich, productive country, well supplied with all sorts of good things for the body and occupation for the mind.

When thirsty, you alight near a garden of melons or cucumbers or an orchard of figs and pomegranates, where for a piastre (five cents) you can feast a party of four or five.

If tired, there are shade-trees by the way, and now and then a small group or field of forest trees.

The main object of a visit to Samaria is to see the ruin of the Crusaders' Church of Saint John the Baptist. The ruins show large and white in the picture among and over the houses of the modern Arab village. The roof fell in long ago, nobody knows when; but the walls are there, well buttressed, and likely to stand another thousand years.

The Tomb of John the Baptist is shown; but why he was brought from Machaerus to this place no one has as yet conjectured.

The Arab village has fifty or sixty houses, which number depends on how many tumble down after a rainy season and are rebuilt or not.

The village is like all other Arab villages; but the remains of ancient Samaria are peculiar, because of the great number of columns which are now standing half buried in the ground, and it is believed once formed a colonnade along the principal street, as was also the case at Jerash, east of the Jordan.

The hill is about three hundred feet above the plain, which surrounds the hill on three sides, and is itself walled in by mountains on every side, with two or three passes out east, south, west, and north. No finer site for an inland city could be found, and it is really superior to Jerusalem in position and scenery. (Imp. ed., vol. ii.)

Parable of the Good Samaritan. WAY TO JERICO.

View in the Wadi Kelt, just at the point where the valley at Jericho comes into view, the Plain of Jericho and Mountains of Moab in the distance. This way the greater part of the distance is now over a passably good road, which was built by a Russian nobleman. He made the pilgrimage to the place of baptism at Easter in company with several thousand countrymen, and suffered so much from the ruggedness of the road that he vowed to smooth it for the sake of the poorer pilgrims who had to walk.

Wadi Kelt is Arabic for Brook Cherith, where it is supposed Elijah was fed by ravens. Another site is shown on the map, page 299. Many thousands of anchorites have adopted this opinion, and have bored holes in the soft rock of the cliffs, where they have been fed — not by ravens, but by the charitable, or, in many cases, by an allowance from some monastery. This gorge is alive with pigeons, that in countless thousands nest in the crevices or in the cells or caves formerly the homes of monks. Eagles, hawks, ravens, vultures, and other birds keep them company. In the summer a little brook runs at the bottom, and in the winter a furious torrent.

Half-way from Jerusalem to Jericho the Arabs point out a ruined khan, whose walls are not all prostrate, and whose cisterns are now good, and say tradition names it the Khan of the Good Samaritan. It was probably built by the Crusaders, and abandoned when it needed repairs. (The Arabs seldom repair any building.) Near the khan are several caves, which are often used by travelers who rest there by day from the heat, and by night sleep secure from the heavy dew.

On the hill northeast of the khan a small fort is still in good condition as to solidity of walls. From it one may see the Plain of Jericho to the northeast, and the Mount of Olives to the southwest. Tradition says Solomon, the Romans, and the Crusaders built it. Who knows?

This way is as unsafe now as ever. Bedawins know no law but force, and robberies are frequent. (Imp. ed., vol. ii.)

Bethany beyond Jordan. BETH NIMRAH.

Five miles north of Libias (identified as Beth-haran) is a site called by the Arabs Nahr Nimrin, which is the lower end of Wadi Shoaib, near one of the fords on Jordan. This wadi begins near Es Salt and ends in the Jordan valley. The ancients refer to it under the various names: Bethabara, Bethabra, Betharaba, Bethanabra, and Bethany beyond Jordan. The ruins are of mills and dwellings for the millers; no village.

The water is very plentiful; and Bedawins lead countless flocks and herds there, and pitch their tents on the heights above the streams. Hostile tribes keep the peace at the watering-places, and while watering their cattle exchange news and gossip.

From this place the view westward is full of interest to the student, and of inspiration to the devout. The range of the mountains of Judæa from near Hebron to Jerusalem, and Sinjil, and of the Mountains of Ephraim (Samaria) from Sinjil to near Nabloos (Shechem), is visible as a wall lifted high above the Jordan valley, nearly four thousand feet opposite Jericho. Looking towards the Dead Sea, the air is full of haze, like the Indian summer, or autumn haze in the United States. (Imp. ed., vol. ii.)

Lazarus Raised (John xi). BETHANY, from the Jerusalem road.

As we see this village from the road to the so-called Fountain of the Apostles, it looks like a thrifty home of busy workers, such as Bethlehem south of Jerusalem is. The visitor finds a very different place, full of men whose only occupation, father and son, for centuries, has been to guide travelers and pilgrims to the so-called sacred localities. They are like a swarm of hungry (human) bees, who smell silver honey and show you one of many caves as the Tomb of Lazarus, with a fine stairway of twenty-five steps of cut stone; the houses of Mary and Martha, and of Simon the Leper; and offer for sale many kinds of curiosities, keepsakes, ancient coins, and now and then a saintly relic.

Sandys (1610) says the Castle of Lazarus, the house of Simon the Leper, and a chapel were on Olivet, between its summit and Bethany. Over the vault of Lazarus were two chapels, with a church (Helena's) between, and next to them an abbey built by Queen Milisend. The ruins of a monastery to which Mary retired were visible, and a Temple stood on the site of Martha's house.

Groves and orchards of native fruits, and a few shade trees increase the attractiveness of the scenery, and suggest the reflection that this must anciently have been the perfection of retirement from the bustle of Jerusalem.

The village is now called El Azariyeh (Lazarusville); and it is well named, for every person in the place old enough to talk seems devoted to commemorating the virtues of its patron saint.

The convents may have been rebuilt or repaired many times within the centuries since the Crusades.

The three summits of Olivet rise behind the village, and shut out a view of Jerusalem.

On the rocks in the foreground some goats are feeding; almost any day gazelles may be seen in little flocks, feeding on the slopes or among the rocks. (Imp. ed., vol. ii.; 8vo ed., vol. ii.)

Ephraim. OPHRAH, now called Et Taiyibeh.

For a discussion as to the identity of this place with Bethlehem of Judæa, see BETHLEHEM.

The fields about it, now used as pastures (see the next picture) may have been those referred to by the ancient writer, while the terraced district east of the modern Bethlehem could not have been pastured.

As a place of retirement it was then and is now all that could be desired in scenery, climate, productions, and distance from "the madding crowd." (Imp. ed., vol. ii.)

MOUNT HERMON, from Et Taiyibeh.

This view is north over a section of the country that is very little known. Shiloh and Taanach are to the left, behind the small trees; Jokmeam direct in front, and Zaretan in the Ghor below our vision, because obstructed by the ridge that ends in the cliff of Sartabeh; and Beth Shan and the region around the Sea of Galilee are also hidden. In midsummer Hermon has only a fringe of snow. (Imp. ed., vol. ii.)

Tower of Hippicus.

This nearly square tower is a part of the citadel of Jerusalem, and is without doubt the Hippicus described by Josephus as built by Herod. The figure in the picture is looking into the deep ditch that separates the citadel from the city. The space inclosed by battlements at the top is now used as a guard-house, where Turkish soldiers are—or are supposed to be—stationed and constantly on the watch, and the Turkish flag is displayed on certain days.

Dr. Edward Robinson thought that all above the slant had been rebuilt in modern times, probably since the Crusades. He measured the stones in the ancient basement, and found three of them 9 feet 8 inches long, 4 feet 6 inches wide, 3 feet 10 inches

high; 10 feet 2 inches long, 4 feet 1 inch high; and 12 feet 9 inches long, 3 feet 5 inches high.

The base is solid, as Josephus says (Wars, iv. 3, 4), and measures on the side toward us in the picture 70 feet, on the side seen to the left 56 feet 4 inches. The whole height was 120 feet. No entrance has been found into the lower part, and the upper is entered about half-way up on the west side. A tradition says that an underground passage led from the tower to Herod's palace, which it is supposed was near here, on the space between the tower and the Armenian Convent on Zion; perhaps where the English Church stands. It is supposed that Hadrian threw down all above the solid base, but there is no proof of this. Josephus wrote about two other towers near this, one of which was called Psephinos, octagonal and 105 feet high; and another, Phasælus, 60 feet square and 135 feet high. A third named Mariamne, after Herod's wife, was 30 feet square and 75 feet high.

Those were days in which towers were held in high favor. In our day they are pulling down the walls of Joppa to be sold for building-stone; and those of Jerusalem may as well go that way, for they were built only five centuries ago by the Arab Solomon, Sultan of Egypt, and have very little connection with the walls described by Josephus. (Imp. ed., vol. ii.)

Parable of the Lost Sheep. SHEPHERD.

The shepherd of to day in Palestine often has to help a lame sheep or lamb out of a difficult place among the rocks, and when caught in a pit or lost among narrow rocky ravines, go in search and bring it to the fold, if it has broken a leg or has become tired. In that case the cloak of goat's hair girdled about the waist forms a large pocket, very convenient for a heavy load.

The shepherd's cloak is his protection by day and his cover when sleeping at night. Its form has not materially changed since the earliest mention of it in history, and certainly not since the days of the Maccabees. (Imp. ed., vol. ii.)

Candlestick (Matt. v. 15).

Lamp on a modern stool. The small jug is for holding oil, and holds about half a pint. Olive oil was used until kerosene was

introduced; and this cheaper oil has driven the old-style lamps out of use, except in out-of-the-way places.

This lamp and jug were loaned me by Robert Morris, LL.D., who brought them from the Holy Land in 1868. (Imp. ed., vol. i.)

PELLA. *Ambitious Request of James and John.*

Pella was at the north and Machærus at the south of a political district east of the Jordan, and in Arabia, as divided under the Romans. The modern Arab village is called Tubakat Fahil, the Fahil being Arabic for Pella. They also pronounce the ancient name Belila.

It is in a very fruitful region, watered with brooks, and the scenery is extensive and varied. The round top of Mount Tabor rises to the west, and left in the picture; Mount Hermon is in plain view in the north, and Jebel Osha, near Es Salt in the south; eastward the hights of Gilead, and beyond them Jebel Kafkafa shut out the desert or wilderness which extends to the Euphrates and the Persian Gulf.

Eusebius says this city was a refuge of Christians for centuries after the destruction of Jerusalem, and some suppose they went there because the place had been visited by Jesus. (Imp. ed., vol. ii.)

Burning Dry Grass in Ovens (Luke xii. 28).

Dry grass is used everywhere in Palestine and Arabia for fuel; thorns, thistles, and any small shrub also, when they can be had. The oven is primitive or simple in form, of stone, and when smooth on the outside serves for baking the thin cakes eaten by all as bread with meat. Larger loaves are baked in the oven.

When the grass fails, the dung of cattle is dried and used as fuel. In Egypt and some parts of Palestine these fuel-cakes may be seen stuck on the walls of the houses, on the sunny side, drying against a wet day. (Imp. ed., vol. i.)

Laborers in the Vineyard. ENGEDI (Ain Jidi).

Engedi is almost the only pleasant place on the west shore of the Dead Sea. A few vineyards where there have been hundreds, a number of deserted garden-plots, are all that remain in

a once well-tilled place. Very beautiful for situation, four hundred feet above the Dead Sea level, watered with many brooks, and having a rich, deep soil, it would afford a home for a large number of industrious people. Now a few Bedawins gather a part of the grapes, and the birds eat the rest. The grapes are oval, large, light-colored, and delicious in flavor, particularly after a long ride under a hot sun.

Josephus mentions balsam as a product at Engedi, and Pliny writes of its palms. Since the fourth century, when a village was there, no traveler has ever reported any but Bedawins as inhabitants. No balsam or palms are there now. (Imp. ed., vol. ii.)

And Jesus entered and passed through Jericho (Luke xix.)

SITE OF JERICHO.

A visitor to the present Arab (or Bedawin) village will wonder what has become of the Jericho of the time of Josephus. He says (Ant., xiv. 4, 1; Wars, iv. 8, 3) that palm-trees were abundant; and Strabo also mentions them: "He who should declare this place divine would not be mistaken, wherein is such plenty of trees produced; not any climate in the habitable globe can be compared to it." But the story would be written differently now. Thirty years ago a few palms were left, but now all have disappeared. The busy thousands of the days of the Roman occupation, when the fine aqueduct that brought water from Wadi Kelt was built, have gone, and their places are occupied by a few dozen chocolate-colored Arabs, who form a people by themselves, for they are different from all the Arabs or Bedawins in Palestine or Arabia. They raise wheat by the help of Fellah labor, which they hire, and care for a few flocks and herds, and sleep under vines trained high, except in the rainy season, when they crowd into their poorly built houses, made from ancient materials loosely piled up, or with mud brick, sun-burned, roofed with grass and stones.

The Plain of Jericho is the hottest place on earth. The register for August is 178° in the sun from 11 A. M. to 3 P. M. 120° in the shade is moderate.

On the hills along the Wadi Kelt there is spring weather the year round; no scorching sun, no frost.

Our view combines a glimpse of a pool below the Elisha Fountain, and the old convent of Saint John, nearer the Jordan River. This must have been a delightful residence in its best days. Its walls were thick enough to moderate the heat of the sun, and its larder could have been supplied with all that is desirable for the table.

In the distance the Dead Sea is visible; and beyond it, to the left, among the mountains, is Mount Pisgah, as identified by Rev. J. A. Paine, the archæologist of the American Palestine Exploration; and in the same region he found what is called the Springs of Moses.

Accepting what Josephus says about the fertility of Jericho, it is not improbable that it may yet become a resort for health and pleasure-seekers, which will be possible without the great fatigue now required, when the railroad that is projected in Palestine is built. To invalids with weak lungs, the climate on the hills west of Jericho must be desirable, if not entirely salubrious; for the heat is never intense, and frost is unknown. It has been described as a region of perpetual spring or fall. (Imp. ed., vol. ii.; 8vo ed., vol. ii.)

Triumphal Entry of Christ into Jerusalem.

THE ROAD FROM BETHANY TO JERUSALEM, which passes over the southern shoulder of Olivet, between the summit which lies over the so-called Tombs of the Prophets and that called the Mount of Offence, is now the usual route of caravans and all large parties, and was probably so anciently, for the other two are steeper. (See Matt. xxi., Mark xi., Luke xix., John xii., and the plan of Jerusalem.)

From this road the first glimpse of the city and the southeast corner of the Temple is had, from the high ground, a little more than a mile west of Bethany. The road then descends a slight declivity, and the city is hid behind a ridge of Olivet. A few steps farther on, the path rises steeply to a smooth rock, and the whole city and Temple site come into plain view, as seen in the view of Jerusalem from the Bethany road. On no other route can the requirements of the text be fulfilled. This is almost the only spot on Olivet not marked by a church or chapel, and about the only place whose site is precisely indicated in the text of the Gospels.

“And when he was come near he beheld the city and wept over it.”

“I was surprised to find on one occasion, when standing with my brother at this spot on the Mount of Olives, that the other two of our party, who stood at the southeast corner of the Haram wall, on the other side of the valley, could distinctly hear our words addressed to them, when spoken in a loud and clear voice. The priests in the temple may have heard the very words of the loud and jubilant song of triumph which welcomed the Messiah” (Eastward, McLeod, p. 180). (Imp. ed., vol. ii. ; 8vo ed., vol. ii.)

Prediction of Destruction of the Temple. RESTORATION OF THE TEMPLE, after a design by Fergusson.

The site of the Temple of Herod — or, as it is also called, of Solomon's Temple — has been debated warmly by many scholars and engineers, without a positive settlement of the question, because “not one stone has been left on another,” and not one with any sort of inscription or decoration, which might identify it as a part of the destroyed building. In the absence of any clew beyond what the Gospels and Josephus afford, the utmost latitude is given for locating it anywhere within the Temple enclosure, which is 900 to 1,000 feet wide by 1,500 long, while the largest space assigned to the Temple is but 600 feet square. Mr. Fergusson urges that the Dome of the Rock — the large mosque, formerly a Greek church, which covers the so-called Rock and Threshing-Floor of Araunah, in which are a cave and a sacred well — is on the true historic site of the Temple, which would have been built over the shrine already hallowed by Abrahamic and Davidic traditions. His arguments are those of a learned architect and scholar, well read in lore relating to the question, and are as satisfactory as may be in the absence of direct evidence derived from the ancients, which has probably perished. A ruined chapel, called the Chapel of the Prediction, marks the traditional spot, and is shown to the left in the engraving, Jerusalem from the Northeast. (Imp. ed., vol. i.; 8vo ed., 1890, vol. i.)

Plan and Section of the Temple.

A thousand and one various plans have been made of the supposed form of the Temple built by Herod, but not one of them

on any new facts or materials which add to what is given by Josephus.

It may be true, as it is claimed, that the description of what is called Solomon's Temple in the Old Testament and in Josephus really belongs to Herod's. Excavation has not yet revealed the plan, nor even one identifiable stone of either wall or foundation.

Mr. Fergusson's plan is the result of a vast amount of study by a thorough and painstaking scholar. (Imp. ed., vol. i.; 8vo ed., vol. i.)

The Barren Fig-tree. FIG AND LEAVES.

Figs—the tree and the fruit—are used by both poets and prose-writers in the Bible. In the story of the expulsion from Paradise, in that of the spies in the promised land, in the descriptions of the land by Moses, and in the Bible generally, the fig is used as a mark of fruitfulness.

It was a prosperous time, when every man dwelt safely under his vine and his fig-tree. In Jeremiah the fig is an emblem of good or evil, and the twenty-fourth chapter is a vision of good and bad figs.

The fig is often used in the discourses of Jesus.

The fig grows naturally all around the Mediterranean, and eastward in Arabia and Persia. The two kinds—green and purple—are both delicious in their season. The tree requires cultivation, and soon fails if neglected. (Imp. ed., vol. i.)

Washing Feet in the East (John xiii.).

The washing of the hands and feet is a necessary custom where people eat from a common dish, and help themselves by dipping the fingers in the mess, and also sit on a divan with bare feet; and it is a special honor when the host himself serves his guest. It is one of the rites of hospitality; but it may be, and usually is, done by a servant, or if in a poor family, by the wife or the daughters.

The water is poured on the hands from a ewer. Perfumed soaps and water are used by the luxurious. (Imp. ed., vol. ii.)

Gethsemane. Old Olive Trees in the Place now called the Garden of Gethsemane.

When we know from history that the Romans cut down all the trees around Jerusalem, in the siege under Titus, we may well be

surprised at the claim of the monks that the eight old trees in the little place called the Garden of Gethsemane are really survivals from the night when Peter denied and betrayed his Master, — that is to say, from about forty years before they were cut down.

The olive lives to a great age. One between Tivoli and Palestina has a history, if certain documents are genuine, dating from before the Christian era, and is living and fruitful now. At Athens an olive was formerly shown that was at least sixteen centuries old.

Its oil was once the great staple in Palestine. As a food it is yet; but the lamp is supplied with kerosene.

Two harvests are gathered, — one in August, and the other in October. The best oil is squeezed from the ripe fruit by hand, the second quality is trod out, and the third pressed in an oil-press.

The poets said Jupiter crowned himself with olive leaves after his victory over the Titans; and the olive was the crown at the Olympic Games, and it has always been an emblem of peace.

The location of the Garden in the present place, however arbitrary, has not called out any severe criticism; because if anywhere on the west slope of Olivet facing Jerusalem, and not too far from the brook Kidron, it would meet all the requirements of the text in the Gospels.

The word "Gethsemane" means "oil-press;" and there was probably such a thing in the garden referred to by the writers. Now the number of trees and quantity of fruit in that and neighboring gardens would not keep a press busy.

When I first saw the place it was open to all visitors, without fence or seats, like any ordinary orchard of olives. On the second visit it was said that some one of the Latin monks had discovered somehow that this place is the true site of Gethsemane, and it was fenced in with a very low and primitive paling. The third visit found a series of prayer-stations roughly marked out by stakes or crosses. The Greeks had awakened to the importance of the situation, and selected a site somewhat farther up the valley, which they insisted on as the only true site.

A fourth visit was a surprise. The garden was walled in by stone eight or ten feet high, with a single door, which was only opened by special (silver) request; inside the prayer-stations

were well-built niches, roofed over; and the garden was beautiful with flower-beds and gravel walks, and pleasant with shade and comfortable seats under the eight old olive trees.

One thought is pertinent here. This garden is beside the only easy path between the city and the village on the top of Olivet, and could not have been a retired place. It seems likely the monks have adopted it for convenience; for it is near the Virgin's tomb (or Sepulcher of Saint Mary), and on the way to the Church of the Ascension, and therefore good enough for present purposes. (Imp. ed., vol. ii.; Svo ed., vol. ii.)

Aceldama. Tombs in Hinnom.

The Talmud informs the Jews that "in the valley of Hinnom are two palm trees between which a smoke arises; and this is what we learn, — the palms of the mountain are fit for iron. This is the door of Gehenna."

The palms have perished. Only a few small shrubs and flowers grow near the tombs, which are cut into the rock. It could never have been a fit place for dwellings, for the sides of the valley are very steep and rocky, and in the rainy season the water washes in torrents down the sides and along the channel, making very insecure footing among the loose stones or on the bare rocks.

The tombs are in the face of what is called "The Hill of Evil Counsel" and "The Steep Slope of Zion." Lower down the valley enlarges a little, and contains a clay bed and some gardens watered from the Siloam Pool, and a few olive trees. Here tradition locates Aceldama, and a "whited sepulcher" with a Doric portal cut in the face of the rock is called "The Apostles' Hiding Place," in which they are said to have remained between the crucifixion and the resurrection. The tree on which Judas is said to have hanged himself is near, and high enough to ensure a dangerous, if not a fatal, plunge to the rocky floor below.

The tombs in Hinnom are well built, or excavated, and are very spacious; one in particular has four or five chambers, each with many recesses for bodies. (Imp. ed., vol. ii.)

Resurrection. The Way to Emmaus.

Three sites, or rather four, have been proposed for this place ; and volumes have been written on the claims of each. Emmaus, — or Amwas, as the Arabs call it, — the ancient Nicopolis, is now left out of the controversy by common consent ; because it is at the foot of the mountains, near Ramleh, and more than twice the distance from Jerusalem given in the Gospels and in Josephus.

The second place is Kuryet el Enab, on the same road, and the right distance, and the place has been honored with a church, lately repaired by French monks, and called Saint Jeremiah.

The third is Urtas, near the Solomon Pools, southwest of Bethlehem, where Dr. Fish felt convinced of the truth of the site because the Arabs call it “El Hummam,” which is the equivalent of “Emmaus” in Greek, and “baths” in English, and because of its remains of buildings, foundations, mosaic pavements, marble-lined bath-tubs, and other evidences of its former importance.

The fourth site is El Kubeibeh, northwest of the Holy City about seven miles. If you place one point of dividers on the temple site at Jerusalem on the map of the English Palestine Exploration, the other will touch Urtas, Kuryet el Enab, and El Kubeibeh, very nearly in each case ; so the distance offers nothing against either site. Franciscan monks, following the monks of the time of the Crusaders, favored Kubeibeh, and they and some wealthy friends have restored and improved upon “Castrum Arnoldi” by making it a “holy place.”

A fifth place is Kulonia, only four and a half miles from Jerusalem, and in that respect out of the case as too near. (Imp. ed., vol. ii.)

Pomegranate.

The Romans conquered Africa, and found the pomegranate very abundant there, and named it Punica. It was introduced in Europe and Asia, and now beautifies and enriches nearly every orchard and garden in the East. Three kinds, red, white, and mixed, larger than the others, are valued each for a different flavor. The largest is very bitter and astringent. In Egypt it degenerates in some districts into a small tree or bush, and becomes barren for want of water.

In Persia and in India it has been grown from time immemorial.

The Hebrew name is Rimmon, and several places are so named.

Its rind is used in tanning the kind of leather called Morocco, formerly made at Cordova when the Moors were in Spain. (Imp. ed., vol. ii.)

Crucifixion. Jerusalem from the Northeast. SCOPUS. MIZPEH.

This view comprises many interesting historical and traditional sites. Beginning on the left, the white building is the Chapel of the Prediction; above it on the horizon the Frank Mountain; below, towards the city, the so-called Absalom Tomb or Pillar; between these two the white stones of the tombs now used as dwellings, and called the Siloam village; the Pool of Siloam will be beyond or behind the Absalom Pillar, En Rogel behind or beyond the Chapel of Prediction, the Virgin Fountain a little to the right of the Absalom Pillar, the Mount of Offence behind the Chapel of Prediction; the square building is a modern residence, and near it to the right are Gethsemane and the Tomb of the Virgin; over the left corner of the city wall in the distance are Mar Elyas, Rachel's Tomb, and Bethlehem, not visible; the first building to the right of the corner of the wall is the mosk El Aksa, built by the Crusaders; over it a little to the left on the dark ridge is the House of Caiaphas; to the right of El Aksa the large dome is the Domé of the Rock, formerly a Greek Church; to the right of this beyond the city is the so-called tomb of David (*cœnaculum*) on Zion; near it to the right, Armenian Palace, College, and Church of Saint James; next is the David Tower, or Hippicus; near it the English Church; near that, to right, Church of the Holy Sepulchre; next, the Greek Convent; then Latin Patriarch's palace and church; then the northwest corner of the city; over and beyond this, the Russian Convent, consulate, hospital, and church; the gate in the wall under El Aksa is the Golden; the next to the right is the Saint Stephen; over it the tower marks the Governor's House; the gate in the dark city wall is the Damascus; the Jaffa Gate is near the David Tower; the high mountain over the David Tower is the site of Urtas and Solomon's Pools; outside of the Damascus Gate is one location

of Calvary, outside the Stephen Gate is another, and a third under the Holy Sepulchre Church, and a fourth under the Dome of the Rock, and a fifth on the mount outside of the Saint Stephen Gate; the Kidron Valley or Jehoshaphat is between the city and Olivet; and the group of Arabs and camel is on or near the place called "Scopus" or "Mizpeh."

Calvary or Golgotha (*gulgolta*, or *gulgoleth*) was the place called "a skull" outside but near the gate of the city, on a road on which there were passers-by to and from the country, and it was probably the ordinary place for executions. There is no other evidence than a tradition of the monks that it was "a mount" or hill of any kind, although some think the term "skull" means "a skull-shaped hillock," such as the one called the Grotto of Jeremiah north of the Damascus Gate.

Another tradition (of the Talmud) says that Adam was buried on what was afterwards named "Gulgolta;" and the monks improved on that by adding that when the Roman spear drew blood from the side of Jesus, the drops fell on the grave, penetrated to the skull, and by its power restored life to the first man on the spot whence the earth was taken of which his body was formed. In memory of this they marked a spot "the place of Adam's skull" in the Church of the Holy Sepulchre. The Sepulchre is located outside of the Saint Stephen Gate and low down in the Kidron valley, not far from and north of Gethsemane, as located by the Latins. (Imp. ed., vol. ii.; 8vo ed., vol. ii.)

Ascension. Olivet near Bethany.

Olivet, or the Mount of Olives, still is worthy the name, for it is dotted all over with olive trees, and here and there are orchards or groves. Since the days of Eusebius (A. D. 324) it has been the traditional site of the Ascension (Dem. Ev., Lib. VI. c. 18; Vit. Const., Lib. III. c. 41).

The whole mount with its three summits from near the city to as far as Bethany is shown in the view, which answers the demand of the text in Luke (xxiv. 50).

Different interpretations of the text of Luke open the door to conjecture as to the site of the Ascension, which has been located on the summit where the little octagon chapel stands, and also anywhere down the slope as far as to Bethany, as the text says.

A chapel of solid stone, built by Russians, stands a little way down the slope from the summit. The floor is in mosaic of small cubes of stone of many tints, arranged in patterns and images or pictures of the several emblems of the faith. No other structure of any kind is or ever has been built, if the absence of foundations or ruins is an evidence, between the Russian chapel and Bethany. The view eastward from Olivet is elsewhere given. The south view is more interesting in historic sites, but not connected with our subject. See Jerusalem from the North-east, for a part of the south view.

In looking over the history of Olivet in the Christian ages it appears that the Bordeaux Pilgrim in A.D. 333 did not learn of any tradition of the Ascension on Olivet, but says a church built by Constantine stood there "to mark the place where our Lord used to teach his disciples," and he alludes to a "Mount of Transfiguration" near, — probably meaning one of the northern summits of Olivet.

Three hundred and seventy years later (603) the building seen by the Pilgrim had been displaced by the round church of Modestus, and the tradition of the Ascension had become fixed on the summit of Olivet nearest the city. A cave was then shown a little north of Bethany as the one in which Jesus taught his apostles and disciples.

The spur of Olivet that ends near or at the village of Bethany is advocated by many now as the true site of the Ascension, and this is shown on the right of the picture just over the light trees.

The present church, which is the third or fourth successor of the original, — whether that was built by Constantine or Helena his mother, — is piously credited to the Empress Helena. Great names add a certain lustre to material as well as to political things. So in this church of imperial origin there was shown a few years ago a little dust from the ground on which Jesus stood at the moment of his ascension; and some time later the dust had become a stone with a single footprint, and the print of the staff held in the Lord's hand; and now we are invited to look reverently into the prints of two feet and of a staff in the solid native rock, under the dome of the wonderful little church. These sacred footprints remind the student of comparative mythology of other sacred footprints, which are chiselled on the

shrines of Buddha, and of the Naga worshippers; and also of the footprints of the sacred beast Borak, that bore Mohammad to and from Al Jannat, as witness the Sakhrat under the Dome of the Rock on the other side of the Brook Kedron.

The monks have treasured other precious treasures on Olivet, as in the case of the so-called Cave of Saint Pelagius, who, tradition says, as recorded by Sandys, was a woman of Antioch — Sandys uses the word “prostitute,” — who, in the disguise of a monk, merged her name of Margaret into that of the ancient founder of the sect of Pelagians (Pelagius was a British sectarian of the fifth century); and having ended her days in the service of the church, according to her vows, undiscovered as to her sex, was honored by sepulture in this cave on Olivet.

Unfeeling and perhaps jealous Jews declare that the mortal remains of the ever-famous Huldah, the prophetess, properly belong in the large, plain sarcophagus of coarse limestone that is shown in the cave.

Mohammadans, however, who have a profound reverence for all ancient worthies, claim the remains as of one of their honored and nameless santons.

The remorseless explorer reads on a rock in the cave an inscription in old Greek: “Have faith, Domitella; no human creature is immortal.” It may therefore be the grave of some Greek Christian woman of the early ages of the church. (Imp. ed., vol. ii.; 8vo ed., vol. ii.)

Childhood of Jesus. View from Sepphoris.

Nazareth has not always monopolized the traditions relating to the childhood of Jesus. Sepphoris, a small place now, but once the largest and strongest city in Galilee, under Herod Antipas, having many synagogues, a provincial Sanhedrin, under Gabinius, and after the destruction of Jerusalem the Great Sanhedrin, until it went to Tiberias, formerly divided the honors with Nazareth. It is mentioned in history since then, at a time when it was destroyed by the Romans, A. D. 333; and in the sixth century it was visited by Antoninus Martyr, who saw a cathedral which was built on the spot where the angel saluted the Virgin Mary, and it afterwards was a bishopric of Palæstina Secunda; and it is said Joseph and Mary, the parents of Jesus, lived there. It was

an important place during the Crusades; and its large fountain, a mile or more south, was the rendezvous for the armies, both Christian and Saracen. The tomb of the celebrated Rabbi, Judah Hakkodesh, was seen by Benjamin of Tudela. A ruin on the hill marks the site of a church dedicated to the Saints, James and Anna, the parents of the Virgin Mary. (The house of Saint Anne, at Jerusalem, is one of the sacred localities near the Stephen Gate.) The Greeks have used a part of the ruin as a chapel not long since, and they tell many stories of wonderful works in connection with a picture of Saint George, which has disappeared.

Mount Hermon is in plain view, but the dark ridge of Hattin and the heights of Safed hide its base; and also Lake Huleh and the north end of the Sea of Galilee. The mountain has its winter robes on. In the View from Et Taiyibeh (Ephraim) the summer aspect is shown. The plain of Buttauf, the ancient Zebulon, is very rich in soil and beautiful with flowers. Its fields of grain give promise of wealth which is not always fulfilled; for the Bedawin and the tax-gatherer are both insatiable.

Josephus (Life, 67) says he practised a stratagem against the Galileans at Sepphoris to save it from pillage. The site is all that would be required for such a ruse; for the hill on which the ruins stand is rounded, and a company at one end would have no knowledge of another at the opposite end or side of the hill or city wall. (Imp. ed., vol. ii.)

The Apostles' Fountain, near Bethany East.

A little more than a mile east of Bethany, over a road that is very steep and stony, at the foot of a hill, is a shelter of stonework arched over a fountain, which receives water from a spring a few hundred feet away in a hollow of the hill. This is called "The Fountain of the Apostles." Tradition says they often tarried there for drink, rest, and conversation. The apostles have their imitators in this custom, if in nothing else, among all sorts of people who travel eastward from El Koods.

The water is sweet and abundant, and the verdure along the little brook is bright green and very luxuriant. Flowers in great variety beautify the little oasis. The water from this spring flows down the gorge that leads by the site of the traditional Inn

of the Good Samaritan; and the road is shaded in some places by great rocks or cliffs, where robbers still lie in wait. Those who pay tribute to the Shayk of the Bedawins of Jericho are not molested. Others are required to lend a few things to "our uncle in the desert."

There are no marks of antiquity about the fountain, although the water may have flowed there for many ages. The stones are small and built up in modern style. The pool is spacious, — perhaps ten or twelve feet across, — but shallow. Sandys (1610 A.D., p. 169) says the Apostles' Fountain, in his day, was high up on the slope of Olivet, between Bethany and Jerusalem. (Imp. ed., vol. ii.)

Gersa on the Sea of Galilee (Matt. viii. 28).

Between the conflicting statements of Matthew (viii. 28), who says Gergesa, and Mark (v. 1), who has Gadara, and various readings of those two and of Luke (viii. 26), which give Gersa, commentators have halted in utter inability to fix on the site of the event of the swine rushing into the sea. From Origen down to the present no one has offered a solution of the puzzle, until Dr. W. H. Thomson (Land and Book, ii. 34) suggested the site a view of which is engraved in this work.

The Arabs call the place Kersa or Gersa, and Mr. Thomson identifies it with the ancient Gergesa, and he would so correct the reading of the text of the other Synoptics.

The site of the city — or village rather, for it is not large — is very favorable for scenery, and high enough above the lake to give extensive views. The whole country east of the Sea of Galilee is a sort of paradise for hogs, as some of the names indicate. Tel el Khanzir (Ruin of Boarville) is a well-known locality a few miles east of the site of Gersa. (Imp. ed., vol. ii.)

Sending forth the Seventy. HAROSHETH, from Carmel.

This view is in the pass a half mile southeast of the castle called by the Arabs "Harothieh," which is held to be the Harosheth of the Gentiles, alluded to in the story of Deborah, Barak, and Sisera in the Book of Judges (iv. 13, 16).

A part of the plain of Esdraelon is seen in the distance, and to the left the mountain tops over Nazareth.

The pass at the castle is only between one hundred and two hundred feet wide, for both river and road; near and at the site of Harosheth, which is on a double hill, are the remains of walls, foundations, and ditches which show that the place at one time must have been of great strength and military importance, as commanding the road by Kishon which was the natural way into the plain of Esdraelon.

The modern village is on the other side of the river, a little way southeast.

Any one on the way to Acre from Samaria, or further south, would naturally take this route as direct and avoiding the hill country. (Imp. ed., vol. ii.)

Lake of Gennesareth.

In the Book of Maccabees it is Genasor, and Gennesar; in the Old Testament it was Cinneroth, and Chinnereth; and in the New Testament Gennesaret. The Hebrews varied the Greek form of the name to Geenesor. The Arabs say Bahr Tubariyeh, which is their rendering of the Roman name, Lake of Tiberias.

Nearly all of the public life of Jesus is laid in the vicinity of this lake, at a time when, according to Josephus, and the evidence of the many ruined sites of towns, a very numerous population lived on its shores.

The lake is of sweet water, fourteen miles long by six and one-half wide, and is oval in shape. The surface of the water is 682 feet below the ocean level. Snow is seen very seldom, and the climate is almost tropical. The shore is gravelly, and scattered profusely with small spiral shells. Oleanders whose shade measures one hundred feet diameter abound in the vicinity. (Imp. ed., vol i.; Svo ed., vol. i.)

Papyrus Reeds in the Marsh of Huleh.

The Huleh is only about a mile across the open water, and is three-sided, the point to the south. The marsh is much wider and is full of papyrus (babeer) reeds, whose roots form masses that float on water of uncertain depth. From the dry land to the reeds the boggy swamp is spotted with water-lilies (*Nuphar lutea*, and *Nymphaea alba*) and many other flowers; but the interest and glory of the marsh is the true Egyptian papyrus (*P. antiquorum*), which forms a miniature forest of brooms, among

which may be seen many herons, — white and gray, purple and puff-backed, bitterns great and little, purple gallinules, marble ducks, egrets, cranes, pelicans, and other birds, which must find an abundance of food, for they flock there in countless numbers.

This is the largest field of papyrus known, and it is many times larger than any in Egypt, where the plant was once so plentiful.

The Arabs of the Huleh plain, north of the marsh, have the best land and the worst reputation in all Palestine; but they have of late years treated American travelers very kindly. (Imp. ed., vol. i.; Svo ed., vol. i.)

Syrian and Egyptian Wheat Ears.

The Syrian variety is that on the left in the engraving; the Egyptian is more irregular, but has larger and a greater number of kernels. It is said that some kernels of wheat found wrapped in a mummy case, where they must have lain two to five thousand years, had preserved their vitality and grew when planted. The desert has been barren of many kinds, if not quite of all vegetation, from an unknown remote antiquity; yet when water is supplied from an artesian well, as has been done in Algeria and Tunis, grasses, and a thousand kinds of plants and shrubs and trees, start up at once. (Imp. ed., vol. i.)

Phylactery. Tephillah on the Arm.

“Phylactéria” is the Greek word, and “totaphoth” is the Hebrew equivalent, meaning ligaments. It is mentioned only in four texts: Ex. xiii. 16; Deut. vi. 8; xi. 18; Matt. xxiii. 5; and the last reference is the one to our purpose. The Pharisees made their phylacteries broad, as a hypocritical show of extreme regard for the Torah (divine law).

It is now accepted as the true intent of the writer, in Exodus and Deuteronomy, to impress the sacredness and importance of the law on the hearts of his people, that they should *seem* to see them as if written on a tablet. If the law had been actually written on parchment and bound on the arm (“tephillah,” on the arm) or on the forehead (“tephillah,” on the head), they could not have been read.

The four passages from the Old Testament were written on one piece for the arm, and on four pieces for the forehead, in

each case on a skin expressly prepared for that use. For the arm the written parchment was rolled and placed in a case of black calfskin; for the head the four strips of parchment must be of the cow's skin, and each strip put in a cell of a case of four, on which the letter *sin* (s) is written. The strap for the arm was never less than three or four inches wide, and about twenty-seven inches long. The square case for the head had two thongs long enough to tie around the head and hang crossed on the breast.

They were a ready means of religious vanity and display.

In the Talmud we read: "Whosoever has tephilim on his head is fortified against sin, and also has a guard against danger."

The word "tephillah" is not in the Old Testament, and is an invention of the Talmudists. (Imp. ed., vol. ii.)

Tribute-money found in the Mouth of a Fish at Capernaum.—

Matt. xvii. 27. Tetradrachm (4 drachms) of Antiochus III. Drawn from a Coin in the Collection of William C. Prime.

Both Greek and Roman money were used in Palestine under the Roman rule. The value of this four-drachm piece was about sixty cents. This coin was struck between the years 226 and 222 B. C., in the ninetieth year of the Era of the Seleucidæ (the Greek kings who succeeded Alexander the Great in Syria).

Antiochus the Great left a vast number of coins, struck in many cities where the privilege of minting had been granted. The most common type was, as here, a head of the king, the hair cut short, slightly curled, and bound by a ribbon as a diadem. On the reverse a figure of Apollo, seated on a basket, with a bow in the left and an arrow in the right hand, between two lines of inscription, in Greek, "of King Antiochus," and a mint mark. (Imp. ed., vol. ii.; Svo ed., vol. ii.)

The Lost and Found Piece of Silver.—Luke xv. 8. DRACHMA.

From a Coin loaned by W. C. Prime.

Head of Hercules in the lion's skin: Zeus seated on a throne, holding an eagle on his right hand, and a staff in his left. Inscription, "Of Alexander" (ALEXANDRIOV.)

This piece of Greek money was equal in value to the Roman penny (*denarius*). (Imp. ed. vol. ii.; Svo ed., vol. ii.)

Parable of the Ten Talents. SHEKEL (W. C. P.).

The privilege of minting coins was granted first to the Jews, or to the high-priest, Simon the Maccabee, B. C. 139. The inscription is in Samaritan letters, and is read on the obverse, "Shekel of Israel," around a cup (supposed to refer to the manna) with the letter A over it for the year one. On the reverse: "Jerusalem the Holy," around a triple hyacinth, or lily, or, as some suppose, Aaron's budded rod, — that is, three almond blossoms. Others think they were pomegranate buds.

The shekel was worth about fifty cents. The half-shekel was the yearly tribute of every mature man of the Jews to the temple treasury.

The word "shekel" is not Hebrew, but probably Assyrian.

Money was coined by the successors of the high-priest Simon as late as Barcokheba, the last leader in the last revolt against the Romans. They have as types baskets of fruits, palm-trees, palm branch, cornucopia, citron, olive wreath, rose, anchor, eight-rayed star, tripod, Macedonian helmet; also shield, prow of ship, five-oared boat, bunch of grapes, helmet with horsetails, wheat-heads, vine-leaf, temple with four columns, bunch of plants, star, lyre with six strings, vase simple, vase with two handles, vase with two handles and cover.

Many forgeries of pretended Hebrew coins have been made, but they have all been exposed. No genuine coin of Hebrew ancient work has letters in Hebrew, for they are all in the Samaritan style of writing.

"Made" shekels are offered travelers in Palestine at ridiculously low prices, very little higher than the value of the silver; and thousands are sold. Experts detect them easily. (Imp. ed., vol. ii.; 8vo ed., vol. ii.)

The Widow's Mite. TWO LEPTA, which is a Quadrans. A Penny of Pontius Pilate. From the Collection of W. C. Prime.

The inscription is read: "Of Tiberius Cæsar," L I S, for year 16-17, A. D. 29, around a sacred vessel of the temple. Reverse: three ears of wheat, or leaves, and Julia Cæsaress (wife of Tiberius). (Imp. ed., vol. ii.; 8vo ed., vol. ii.)

Betrayal by Judas. PIECE OF MONEY PAID JUDAS. Tetradrachm of Augustus Cæsar. Loaned by W. C. Prime.

Augustus granted to Antioch the privilege of coining money, and this coin bears an inscription in Greek letters around a head of the Cæsar, and on the reverse an emblem of the city of Antioch, with one foot on the emblem of the river Orontes, surrounded by the inscription: "The Metropolis of the Antiochians." A sanctuary of Apollo near Antioch was named Daphne, and in Maccabees (2 Mac. iv. 33) the city is called "Antioch by Daphne." This city has a history that is very interesting to Christians. It was founded by Seleucus Nikator (victor), 300 B. C., who was a general in Alexander's army. The Roman general, Pompey, captured it B. C. 64, and it became a province of the empire. The name "Christians" was first given to the disciples of Jesus, and the Apostles, at Antioch. It was long known as "The Queen of the East." It has been captured by the Persians under Chosroes (A. D. 540), the Greeks under Heraclius (A. D. 622), Saracens (A. D. 638), Greeks under Phocas (A. D. 966), Crusaders (A. D. 1098), and Turks (A. D. 1516); and damaged by earthquakes in A. D. 115, 340, 394, 396, 458, 526, 588. (Imp. ed., vol. ii.; 8vo ed., vol. ii.)

Show me the Tribute Money. DENARIUS. From an Ancient Coin in the artist's possession.

The most common piece of Roman money was the denarius, which we call the penny. Its value was about fifteen cents. The usual price of a day's work, and the pay of a soldier, was a penny, and at one time, under the emperor Tiberius, a penny was the rate of tribute. This coin is a penny of Tiberius, and bears the head of that emperor, and his name and title on one side, which, if distinct, would be "TI CAESAR F DIVI AVGVST." In English, "Tiberius Cæsar, son of the deified Augustus."

On the other side: a figure of the goddess Roma, around which are the words, "PONTIF MAXIM," meaning High Priest; that is, the Head of the Church, or national religion. This dignity was conferred on the emperors, some of whom actually qualified themselves for the duties, and occupied the office. (Imp. ed., vol. ii.; 8vo ed., vol. ii.)

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